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ABSTRACT

This contrastive analysis of Telugu and English covers the structure of sentences, clauses, and "groups" (phrases) from a pedagogical point of view. Areas of difficulty for Telugu-speaking students of English as a second language are listed, and a list of errors commonly made by these students is appended. (JB)

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THE SYNTACTIC PATTERNS OF TELUGU AND ENGLISH - A STUDY IN CONTRASTIVE ANALYSIS

By

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PREFACE

The present study is a revised version of V. Prakasham's Research Diploma dissertation.[1] It is our first work in the series of contrastive syntactic analyses which attempt to describe deep similarities and surface differences between English and some of the major Indian languages. These analyses do not make any claim to completeness or exhaustiveness. They do, nevertheless, cover the important areas of syntax and are intended to overcome one of the major problems in the teaching of English as a second language—the interference caused by structural and systemic differences between English and the native language of the learner. The Institute, in undertaking this series, has been prompted by the conviction that a careful contrastive analysis of the structures and systems of L_1 and L_2 offers a good basis for the grading and staging of instructional materials, planning of courses, and development of linguistically-oriented techniques.

We are grateful to Professor M. A. K. Halliday, Professor J. C. Catford, Professor William Bright, Professor Bh. Krishnamurti, Professor D. Y. Morgan, Mr. C. P. Masica, and Dr. C. Rama Rao for their comments on an earlier version of this study. Grateful thanks are due to Mr. R. V. S. Murthy and Mr. Prabhakar Babu for scrutinizing the Telugu examples and making useful comments and suggestions.

The original dissertation is available at the Central Institute of English Library, Hyderabad (India).

CENTRAL INSTITUTE OF ENGLISH
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S. K. VERMA

1. This dissertation was written (1967-68) under the supervision of Professor S. K. Verma.

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CHAPTER I

CONTRASTIVE LINGUISTICS : PROBLEMS AND PRINCIPLES

Our aim in this monograph is to study how two or more languages realize or externalize the same or similar conceptual/experiential features in different ways. Our hypothesis is that in spite of surface differences languages share a common core of experiences and the major processes for transmuting experience into expression are universal. Formal features, such as four degrees of politeness represented by the third person pronominal forms in Telugu, are culturally determined and differ from language to language.

Formal realization is a composite result of phonological, syntactic and semantic organizations of experience. For purposes of this monograph we have restricted our analysis to the syntactic aspects of this realizational complex.

It is generally said that the patterns of the language one first internalizes for active use tend to interfere with the acquisition or learning of the patterns of a second or a third language (labelled L_2) learnt later chronologically. By ' patterns ' we mean highly abstract linguistic relations underlying the constituents of our utterances. If a child is exposed to two or more languages simultaneously during the linguistically formative period of his life and is given a chance to live those languages linguistically, he is likely to have a near native command over all the languages. It has been noticed that there are degrees of efficiency in the use of language. This is true, for the actual use of language is different from our general ability to use language. Efficiency in the use of a language will depend primarily on the extent to which a child is permitted to interact with the users of that particular language. If a child is exposed for the first time to a second or a third language at the age of eight or nine plus, he may find himself in a difficult situation. The situation will be difficult not because he will have to say two different things but because he will have to represent, what he feels is, the same thing as he has already experienced in his mother tongue, in an entirely different or unfamiliar manner. Naturally, he will organize, what appears to him to be, the same bundle of experiential constituents by using a kind of transfer grammar–he would transfer the grammar of his own language to the language which he is learning. Transferring one's own grammar in this context means transferring three sets of rules—phonological, syntactic and semantic. Within syntactic rules it means transferring chain rules (*i.e.*, rules for organizing the constituents of structure), choice rules

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(*i.e.*, rules for making appropriate choices) and transformational rules (*i.e.*, rules for showing the relatedness of patterns).

It is a truism to say that a speaker structures his concepts before externalizing them in terms of his speech-act. No one has so far been able to present a clear picture of the mysterious workings of the human mind, but it is widely believed that each linguistic community has a clearly defined set of structuring procedures or rules to transform layers of concepts into layers of speech. The members of a language community are believed to have a conscious or unconscious knowledge of these rules. They share a common lexicon and are fairly familiar with the range of cognitive and textual significance of these lexical items. In course of their gradual incorporation into a language community, their system of categorization gets slowly but surely oriented towards the lexico-syntactic rules employed by the community in transforming conceptual patterns into socio-culturally motivated speech-acts. Although the lexical items are convention-governed and one has to learn them, learning a language means learning not simply the lexical sets but also and importantly, the selectional rules. Each lexical item represents a configuration of features. Selection of a lexical item means selection of a feature or a bundle of features; selection of a feature or a bundle of features imposes certain constraints on the selection of other lexical items in a given environment, not simply as individual lexical items but as lexical items with compatible features. Selection of ' assassinate ' (a human verb), for example, rules out the possibility of inanimate nouns in subject/object position. In addition to these selectional rules one may find it easy to learn those lexical rules which can be easily predicted as in the case of motivated lexical items—onomatpoeic words, derived items, metaphysically explicable items and so on.

When we move on to the syntatic rules (in fact the lexical rules which we have discussed above constitute a part of these rules) we feel that here too the relationship between the realization shape (*i.e.*, past—' -ed ') and ' underlying meaning ' is largely decided by linguistic conventions (*i.e.*, conventions used by a particular linguistic community). There are selectional rules here as in the case of lexis, but the realization rules are much more important, for they show the relatedness of sentences representing bundles of syntatic features. These features realize ' modality ' properties such as tense, aspect, number, gender; participant functions (actor, sufferer, receiver etc.) and circumstantials (time, place etc.). The last two may be conflated into one category and labelled ' case relations '.

Between these purely syntactic features and lexical items there are items like ' pronominals ', ' proadverbials ' and ' pre/postpositions '. The ' -positions ' are used to specify case relations literally as well as metaphorically. For example, expressions like ' in trouble ' and ' under pressure ' can be said to be ' locative ' metaphorically. Items like ' in ', ' on ', ' within, '

and ' at ' express specific ' locative ' or ' temporal ' relations with different cognitive values--the main difference between ' time ' and ' place ' being shown in the nominal that follows the prepositions.

The members of a linguistic community normally ' know ' the lexical items which they use to express conceptual features. They are also aware of and conditioned by the options available to them in their language in the area of ' modality features '. They then translate the conceptual features they want to organize in their message into different ' syntactic-feature ' items, conjoin the lexical units and syntactic features in terms of the conventions of their language. Finally they perform their speech-act.

It is now clear that in moving from ' concept-structure ' to ' speech-structure ', that is, from ' units of experience ' to ' units of sound ' one has to operate a set of rules of choice (of lexical units and syntactic features) and arrangements. The units and features are expressed in certain phonological patterns. Each lexical unit and syntactic feature has an arbitrary set of phonological patterns—in fact, that is how we recognize and retain them. Sometimes certain features like ' one's attitude to the hearer and topic of the message ' are expressed by intonational features (which are not ' segmental ' like phonological units).

A close examination of the points made above will support the claim that language has two sides—' content ' or ' concept ' side and ' expression ' or ' speech ' side. Almost all the linguists agree on the point that the ' speech-habits ' of L_1 interfere with those of L_2, but they have different views regarding the range and actual areas of interference. Some of them believe in semantic interference and rule out the possibility of syntactic interference. Our thesis is that interference takes place at all the levels and is particularly marked at the level of ' syntax ,' which is a surface realization of ' options ' made at the level of experience. The rules of structuring one's message in a given language do interfere with the rules of structuring it in another language.

It is presumed that a good ' comparison ' (a study of similarities and dissimilarities) of L_1 and L_2, specially their ' message-structuring-procedures ' would tell us which items, structures, systems and transformations of L_2 are likely to be difficult for the speakers of L_1.

This may be a good point to examine a common criticism of research in the field of ' contrastive linguistics '. It has been remarked that the structural differences between L_1 and L_2 discovered by contrastive analysis are surface differences and tend to disappear at the level of deep structure, for languages appear similar in their ' deep-structure '. Our contention is that the speakers of L_1 in learning L_2 do not attempt to learn units and features of deep structure, for an analysis of the deep structures of different languages shows startling similarities. What they have to learn carefully is the surface structuring

procedures of L_2. For example in a situation where a ' qualifying item ' is placed before the ' qualified item ' in L_1 and after it in L_2 ($L_1 \longrightarrow Q_s+Q_d :: Q_d+Q_s \longleftarrow L$) the learner does not have to learn the deep-structure fact of ' qualification '; he has to internalize the different lexicalizations of this qualification and their ' structuring ' in L_2.

These theoretical points have motivated us to do this kind of a contrastive analysis of surfacing devices. Our aim is to concentrate on the contrastive syntactic aspects of Telugu and English.

It may be useful to sum up what we contrast and also briefly mention the limitations of contrastive linguistics. When we structure our experience drawing on the meaning structure, what we do is as follows. We conjoin the lexical units which stand for the particular units of meaning, keeping in view the syntactic features like number, tense etc. which too stand for certain features of meaning structure. The lexical items in a language constitute an open set whereas the syntactic features can be reduced to closed systems. This is why we are able to ' systemicize ' these syntactic features. Every language has certain systems of features like animate/inanimate, human/non-human, singular/plural reference (number), masculine/-feminine reference (gender), past/non-past (tense) etc. underlying its expression structure. Each lexical unit carries with it a bundle of meaning features as mentioned above. Some of the features like ' human ' in the case of ' son ' will be treated as ' presupposed ' features. The immediate reference in the item ' son ' is to the relationship of ' male human ' to a ' parent '. One might be able to systemicize even the ' presupposed ' features. These features in fact decide the class of lexical items that can co-occur with them. The feature ' human ' in ' son ' rejects the co-occurrence of items like ' flow ', which expects expressions like ' river ':

*His son *flows*.

The river *flows*.

The feature ' human ', on the other hand, allows items like ' eat ', ' marry ', ' nice ', and the like. A grammarian attempts to discover such systems in a language, besides the actual structures that the speakers of the language produce. He also attempts to discover the ' devices ' the speakers of a language community adopt in transforming meaning structure into expression structure. To put it in a slightly different way, he attempts to discover the " *realization rules* " that operate when a speaker structures his ' *experience* ' drawing on his *lexicon* and ' *systems* '. In producing a contrastive analysis of two languages, we attempt to contrast the lexical items (in terms of their meaning-range), structures, systems, and realization rules.

Contrastive analysis has certain limitations. It cannot predict all the errors that the students of a particular L_2 are likely to commit. It can predict

only those mistakes which the students are likely to commit because of structural, systemic and transformational differences between L_1 and L_2. Mistakes due to the internal complexities of L_2 cannot be predicted by contrastive analysis. Secondly, it cannot be claimed that all the predictions of contrastive analysis will prove true. Thirdly, contrastive analysis does help us go to the source of errors and understand the problems of our pupils.

(ii) *Aims and Procedures:*

The aim of our contrastive analysis is, as mentioned above, to point out the areas of similarities and differences between the patterns of Telugu and English, and to locate the areas of difficulty in English syntax for the Telugu speakers, learning English as L_2. A teacher or text-book writer who wants to grade his teaching points (in syntax) and present them in a useful and productive way can draw on our listing of ' points of contrast '. Grading in this context would mean moving from the familiar to the unfamiliar.

We have taken certain ' contexts ' (a layer of concepts or experiential units) and examined how Telugu and English structure them into surface expressions. The surface-structuring procedures have been carefully examined. We have checked our generalizations with a variety of data.

G. Topics discussed in the book:

In Chapter II, we have discussed the devices of ' coordination ', ' cohesion ' and ' subordination ' at the rank of ' sentence '. It is noticed that English and Telugu differ in these devices. For example, where English uses ' coordination ' for a particular purpose, Telugu uses ' subordination ' for it. The ranges of particular devices have also been found to be different. By ' coordination ' in English we generally refer to the ' and ' feature and whenever an extra feature is added to it (and + yet = but) the feature is considered ' cohesive '. ' Subordination ' is a device used for subordinating a unit to some other unit. In brief, the features that cannot be discussed at the rank of clause (or simple sentence) are treated in Chapter II.

In Chapter III, we start with a classification of verbs which, to a large extent, decide the syntactic properties of simple sentences. The notion ' theme-rheme ' structuring of a clause is then introduced and the processes of thematization and identification are discussed. The features of the verbal *group* (or phrase)—tense, aspect, and voice are treated ' delicately '. The classification of ' tense ' and ' aspect ' features of English presented here differ from that given in standard textbooks. We have introduced a new system of classification for two reasons: (i) it sounds more reasonable to us, (ii) it comes nearer to our analysis of Telugu. ' Word-order ' within a clause or within a part of a clause has been analysed carefully. In addition to some other minor

items, we have dealt with different kinds of contextually determined free clauses in Telugu and English.

In Chapter IV we have discussed non-verbal items central to sentence construction. We have brought in certain semantic categorizations which are reflected in syntactic categorizations, for example: physical *vs.* mental feelings, 'process' *vs.* 'event' nouns etc. We have then discussed different groups functioning in clause structure. 'Adjectivals' and 'manner adverbials' are conflated into 'attributes'. We have tried to systemicize (in a simple way) options of features that are conjoined to lexical items in different contexts in English and Telugu.

C. A note on the Appendices:

Appendix I deals with the English items that are likely to be difficult for Telugu speakers. The list is not exhaustive but exemplificatory.

Appendix II lists some of the 'common errors' made by the Telugu speaking students at the 'Pre-University' level.

D. Source material:

Much of the material presented in the body of this monograph is based on the research done by Y. B. V. S. Ramasastri (1966-67) and V. Prakasam (1966-68) at the C.I.E. Appendix II is based on a term paper submitted by Mrs. K. Leela Sitaram for her Diploma in the Teaching of English (March 1968).

CHAPTER II

SENTENCE AND ITS STRUCTURE

2. Coordination and cohesion:

    2.1. Cohesive adjuncts.

    2.2. ' and ' and ' or '

    2.3. ' but '

    2.4. ' either .... or ', ' neither .... nor ', and ' too .... to '

    2.5. ' therefore ' and ' so '

    2.6. ' still ' and ' yet '

    2.7. ' also ' and ' too '

    2.8. ' afterwards 'and ' then '

    2.9. ' either ', ' or ' and ' so '

3. Subordination (Textual):

    3.1. Imperatives

    3.2. Statements

    3.3. Questions

    3.4. ' Let .... '

    3.5. Summary

4. Situational subordination:

    4.1. ' tee ' clauses

    4.2. ' naa ' clauses

    4.3. ' baTTi ' clauses

5. Non-finite verb subordination

    5.1. Relativization

6. Summary

SENTENCE AND ITS STRUCTURE

2. A speaker (or writer) organizes his text (spoken or written) in such a way that he is completely understood by the hearer (s) or reader (s). One of the several prerequisites of such an organization is, what may be called, logical connection between the different units of the text. This applies probably to all kinds of communication and to all languages. Languages tend to employ a number of 'syntactic' devices (not necessarily significant in terms of content mental or physical) to organize different bits and pieces of an utterance into one unified whole. We are going to use the term '*coordination*' to signify such syntactic devices. There is yet another kind of device which is used to cohere different bits of discourse—it is a lexico-syntactic device; we would call it '*cohesion*'. There are cases where it is difficult to maintain a sharp line between coordination and cohesion.

2.1. 'Cohesion' between two or more sentences of a text or two or more clauses of a sentence is achieved in different ways:

(*i*) *Reference:* (Reference items refer to other items in the text on which they depend for their semantic interpretation).

(*a*) *Pronominals:* e.g. Abraham Lincoln was assassinated by the racialists. Thus *he* sacrificed his life for the cause of human liberty.

(*b*) *Demonstratives:* e.g. *That* tall man is a student of music.

(*c*) *Comparatives:* e.g. John is good at music; Peter is *better*.

(*ii*) *Substitution:* (Substitutes replace other items in the text to which they thus relate syntactically).

e.g. (1) This isn't a good design. That is a better *one*.

(2) Mohan *sings nicely* and *so* does Meera.

(*iii*) *Ellipsis:* (Elliptical items have one or more syntactic features, not realized in structure).

e.g. Q.: Will you go to him tomorrow?

A.: Yes, I will (.....)

(*iv*) *Lexical cohesion:* (a) repetition of lexical items.

(b) use of related lexical items.

(*v*) *Conjunction:* (adjuncts) Here we would examine in detail the ' discourse adjuncts '. These adjuncts are used when we want to relate the sentence under construction to the one (s) that have preceded them. The following adjuncts can be considered important in English:

(i) however, moreover, nevertheless, still, otherwise, yet, anyhow, but, also, too, then, afterwards, next, meanwhile. .....

(ii) on the contrary, in addition, on the other hand, in conclusion, as a result, to sum up, in other words.....

(iii) last of all, ...

(iv) similarly, secondly etc., finally, consequently, accordingly, formerly.....

These four sets contain items which are used both intersententially and intrasententially. For example:

but, also, too, then, next, finally etc.

Items like ' to sum up ' generally occur in inter-sentence contexts. These items are purely cohesive.

2.2. When we discuss the so-called connectives linking two or more clauses in a sentence, we begin to appreciate the distinction between ' cohesion ' and ' coordination '. Let us examine the difference between ' and ' and ' or '. Consider the following.

1 (E) John went home. (and)

2 (E) Peter went home. (and)

3 (E) Paul went home. (too)

1+2+3= 4 (E) John, Peter, *and* Paul went home.

*5 (E) John and Peter and Paul went home.

*6 (E) John, Peter, Paul went home.
7 (E) John will do it. (or)
8 (E) Peter will do it. (or)
9 (E) Paul will do it.
7+8+9= 10 (E) John *or* Peter *or* Paul will do it.
11 (E) John, Peter or Paul will do it.
*12 (E) John, Peter, Paul will do it.

' and ' as shown in 1-4 may be said to be ' coordinative ' (the effect of ' additive ' is more due to the absence of ' or ' than the presence of ' and '); ' or ' as in 7-10 may be said to be ' cohesive ' (or ' coordination of choice '). The sentences marked * show that ' and ' is to be used only before the last item in coordination, whereas ' or ' can be used between any two items or only once, *i.e.*, before the last one.

In Telugu the process is different. The syntactico-semantic function of ' or ' is realised by the repetition of ' oo ' which functions as a signifier of contrastive choice. For example:—

10 (T) Jaanoo, piiTaroo, paaloo evaroo okaru (aapani) ceestaaru.
(lit: John or Peter or Paul—anyone will do it).

' and ' is realised (optionally) by repeated final vowel length:—

4 (T) (i) jaanuu, piiTaruu, paaluu inTiki veLLEEru.
(ii) jaanu, piiTaru, paalu inTiki veLLEEru.

One of the devices for conjoining two clauses in English with identical subjects is deletion of the subject in the second clause and insertion of ' and ' between the two clauses:

13 (E) John went home (and)
14 (E) John had his meal.
13+14=15 (E) John went home and had his meal.

Telugu expresses this fact in a slightly different way. Telugu does not have ' and ' as a co-ordinator:

13 (T) jaanu inTiki VeLLEEDu.
14 (T) jannu bhoonceesEEDu.
13+14=15 (T) jaanu, inTiki veLLi, bhoonceesEEDu.
(lit: John, having gone home, had his meal).

2.2. One might want to consider ' and ' as ' indicative ' of time sequentiality and use it to function as ' then ', but this is not always true. Consider the sentence:

16 (E) He went home, had his bath and (then) had his meal.

The first clause in (16) does not have 'and' and yet we place the second clause in terms of time sequentiality after the first clause. Time sequentiality is reflected in linear sequence only when the sentence has no time markers like 'after'. This is so because time-sequentiality is not indicated by 'and' but by the external linear sequence. A sentence with 'and' between its clauses may be said to be 'unmarked' for time sequentiality whereas a sentence with (and) + then' is 'marked' for time sequentiality.

2.3. 'But' combines in it 'stillness' or 'yet-ness' (see H. E. Palmer "Grammar of English Words", p. 272) and 'and-ness'. Telugu has an equivalent of 'but', but it behaves in a different way. For the English sentence (17) two Telugu sentences may be considered translationally equivalent:

17 (E) /// He invited me to dinner // *but* I didn't go //

(T) (i) /// aayana Dinnaruku pilicEEru *gaani* // neenee veLLaleedu ///

(ii) /// aayana Dinnaruku pilicEEDu // *kaani* neenee veLLaleedu ///

In 17 (T) (i) *gaani* (=but) occurs before the pause after the first clause and may allow another cohesive adjunct 'ayinaa' (=still or yet); this is not possible in 17 (T) (ii) because 'kaani' occurs after the 'pause'. English does not allow 'but yet'.

2.4. The other pairs like 'neither ... nor', 'either ... or' and 'too ... to' are cohesive as well as coordinative. The first two pairs have translation equivalents in Telugu. In Telugu both the occurrences (neither ... nor) are identical.

18 (T) /// atanuu ceeyaDu // neenuu ceeyanu ///

(E) /// *Neither* he will do it // *nor* will I ///

Moreover, negation and 'cohesion-cum-coordination' are realized discontinuously. In the case of a positive pair, 'discontinuity' is not marked:

19 (T) /// atan*ayinaa* ceestaaDu // neen*ayinaa* ceestaa ///

(E) /// *Either* he will do it // *or* I will do it ///

'too ... to' has no exact equivalent in Telugu.

2.5. The rest of the items to be considered are more cohesive (than additive) (i) *therefore, so, then, afterwards; still, yet; also, too; so* (ii) *either, nor, neither.* 'Therefore' and 'so' are translationally equivalent to 'kaabaTTi' in

Telugu. As in the case of ' kaani ', ' kaabaTTi ' can occur before or after ' pause ' in the first clause:

20 (T) /// atanu ikkaDiki vaccEEDu *gaabaTTi* // neenu akkaDiki veLLalaa ///

(E) /// *Because* he came here // I didn't go there ///

21 (T) /// atanu ikkaDiki vaccEEDu // *kaabaTTi* neenu akkaDiki veLLalaa ///

(E) /// He came here // and *therefore* (or *so*) I didn't go there ///

' kaabaTTi ' thus translationally equates with two (or three) terms in English.

2.6. Of the pair ' still ' and ' yet ' the former has positive and the latter negative implications. In Telugu we have only one equivalent.

22 (T) atanu *inkaa* akkaDee *unnaaDu*

(E) He is *still* there.

23 (T) atanu *inkaa* raa*leedu*.

(E) He hasn't come *yet*.

Telugu has ' inkaa ' for positive as well as negative purposes whereas English has two different terms. English ' yet ' is used, in positive statements too, " but showing some emotion of some sort " (H. E. Palmer, p. 272):

24 (E) He may refuse you *yet*.
(=He may *still* refuse you).

(T) atanu mimmalnu *ippuDaynaa* tiraskarincavaccu.

2.7. ' Also ' and ' too ' behave in different ways:

25 (E) (i) He *also* went home.
(He *too* went home).

(ii) He went home, *too*.
(*He went home also).

(T) (i and ii) atanu guuDaa inTiki veLLEEDu.

' Too ' can qualify two different elements of clause structure.

26 (E) (i) I saw *him* too. (I saw Mohan. -I saw Hari too).

(ii) *I too* saw him. (He saw Mohan. I too saw Mohan).

In writing, it is sequence that indicates this difference. In 26 (i) ' too ' qualifies ' him ' and in 26 (ii) it qualifies ' I '. In English ' too ' follows the item it qualifies. This difference is brought out in speech with the help of intonation. But in Telugu we have different syntactic shapes to express these differences.

26 (T) (i) atanni ṇeeṇu *guuDaa* cuusEE.
(ii) neenu aṭaṇṇi guuDaa cuusEE.

' kuuDaa ' follows the item it qualifies.

2.8 ' Afterwards ' and ' then ' are, in the context of intrasentence cohesion, equatable with Telugu ' (aa)taruvaata '. (Sometimes ' then ' might be equated with ' appuDu '):

27 (T) aayana inTiki veLLi bhoonceesi (aa)taravaata nidrapooyaaDu.
(E) He went home, had his meal and then went to bed.
28 (E) (i) I went to Peters and *afterwards* had lunch in town.
(ii) I went home and *then* had my lunch.
(T) (i) neenu piiTaru inTiki veLLi aataravaata Tawnloo bhoonceesEEnu.
(ii) neenu inTiki veLLi annam tinnaa(nu).

' *Then* ' indicates ' just afterwards ', whereas ' afterwards ' does not indicate any such immediacy. In Telugu ' taravaata ' is used more often in ' afterwards '—context than in ' then— ' context. ' Afterwards ' does not equate with ' appuDu ' whereas in different places ' then ' might equate with " (i) ϕ, (ii) taravaata, and (iii) appuDu ".

2.9. Items ' either', ' nor ', and ' so ' appear both in statements and responses:-

29 (E) I don't do it, *either*.
29 (E) (a) John hasn't done it; Mohan hasn't done it, either.
30 (E) *Nor* will I (do it).
30 (E) (a) John will not do it, nor will Peter.

Consider the following:

31 (E) He didn't do it and I didn't do it, either.
32 (E) He didn't do it, *neither* did I.
33 (E) He went home and *so* did I.

These items do not have exact equivalents in Telugu:

29 and 30 (T) neenu(*u*) ceyyanu.
31 and 32 (T) aayan*aa* ceyyaleedu, neen*uu* ceyyaleedu.
32 (T) aayana inTiki veLLEEDu, nen*uu* veLLEE.
(or ....., neen*uu* adee ceesEE).

Accompanied by some differences in intonation, the same feature of ' lengthening ' may perform all these functions.

3. *Subordination (Textual):*

Subordination refers to the device of subordinating one or two clauses to the main clause of a sentence. The device of subordination is used:

(1) to report texts of speech, events, perceptions etc.,

(2) to refer to ' situational ' implications, and

(3) to connect ' processes ' (actions, states, causations etc.) of one clause with those of the other.

We shall first take up ' textual subordination ' which is a cover term for different kinds of ' reporting-reported ' sentential relations. The verbs we often find in the reporting clauses are:

suggest, say, tell, ask, report, question, exclaim, inquire, order, request, command, know, feel, think, imagine, want etc.

3.1. The verbs—tell, ask, order, request and command are used when ' requests and commands ' (imperatives) are reported. An important feature to be noted here is that we cannot use ' that-subordination ' in these cases. We use ' to-subordination ' (W. S. Allen, p. 252). For example:

34 (E) He { asked / ordered / requested / told } her to go home.

Sentences like:

35 (E) He suggested *that* I should go to Vellore.

are not cases of imperative-subordinated sentences. 35 E is a realization of 36 E.

36 (E) He said:, " I suggest you *should* go to Vellore ".

In Telugu, we subordinate imperatives, by using '-ani' as the subordinating item, which behaves like ' that ' in statement subordination. For example:

37 (T) neenu aametoo ceppEEnu: " miiru inTiki VeLLanDi "(ani)
===> neenu aametoo inTiki veLLa*mani* ceppEEnu.

(E) I said to her: "(You) go home". ===>I asked her *to* go home.

3.2. When we report ' statements ', we often use the verbs like say, tell, reply, warn, remind and answer. In all these cases the device used is ' that-subordination '—' that ' being optional in some cases. Consider the following:

38 (E) He said (*that*) he was going home.

39 (E) He said to me the other day (*that*) he was going to Patna.

40 (E) He told me (*that*) he was writing the last chapter of his monograph.

41 (E) He told me last evening (*that*) he had finished writing his monograph.

42 (E) He replied (that) he was going to the Opera House.

43 (E) He warned her (that) she would be late for dinner.

44 (E) He reminded her (that) she must go home soon.

In all these situations Telugu favours the use of 'ani' subordination. Here one point ought to be mentioned: in Telugu 'ani' can be used after statements even in direct narration. This may be one of the reasons why Telugu speakers translate 'ani' into 'that' in every context. The second problem in this connection is the difference between 'say' and 'tell' (W. S. Allen, p. 258). 'say' is *usually* used with infinitives in reported speech. 'Tell' is *never* used with the actual words spoken. A personal object is always present with 'tell–' generally immediately after it or sometimes one position away as in:

45 (E) He told me { that..... / a lot of lies. }

46 (E) He told a lot of lies to me.

Examine the following too:

47 (E) He said to me that.....

48 (E) He said that.....

*49 (E) He told that.....

*50 (E) He told to me.....

The examples show that 'tell' does not tolerate a 'to-hearer' immediately after its occurrence, whereas 'say' immediately demands a 'to-hearer' whenever it has a hearer in its environment. This shows that 'tell' is 'hearer-oriented' whereas 'say' is 'report-oriented'. This kind of an orientation can be seen in the case of 'anu' and 'ceppu' of Telugu—the former is 'report-oriented' and the latter 'hearer-oriented'. However, we get certain occurrences of the former where a sharp distinction cannot be made either because (i) the distinction is absent, or (ii) the two functions are fused. Consider the following:

38 (T) atanu naa*too* ..... annaaDu.

39 (T) atanu ..... annaaDu.

40 (T) atanu ..... ceppEEDu.

41 (T) (i) ..... ani naatoo ceppEEDu.
(ii) ..... naaku ceppEEDu.

42 (T) atanu nannu caalaa maaTalu annaaDu.

43 (T) atanu nannu inTiki veLLamannaaDu.

'anu' takes the hearer with '*–too*' and also with '–nu' whereas 'ceppu' takes the hearer with '*–too*' and '*–ku*'. '–nu' is accusative marker, '*–ku*' is dative (= to) and '*–too*' functions in other cases like—'with'. Two points of contrast are worth mentioning:.

(i) In English 'with-hearer' does not co-occur with 'say' and 'tell'.

(ii) English report-oriented 'say' takes a 'to-hearer' whereas Telugu report-oriented 'anu' doesn't take a '–ku' hearer; Telugu hearer-oriented 'ceppu' takes a 'ku-hearer' whereas English 'tell' doesn't take a 'to-hearer'.

3.3. In subordinating a question English tends to favour the use of the following verbs in reporting clauses—ask, enquire, wonder, questions, 'want to know' etc. Reporting questions are marked by three main features—(1) reversal of word-order, (2) use of 'whether' or 'if' as a linking device, (3) inter-clause tense and pronominal concord. Consider the following:

51 (E) He asked me who he was
(He said (to me): "Who is he?").

52 (E) He asked me *whether* (or *if*) I was going home that very evening.
(He said (to me): "Are you going home this (very) evening!")

Changing 'word-order' for questions—direct or indirect—is not a property of Telugu. Telugu employs different devices for the same purpose:

44 (T) atanu evar*ani* aDigEEDU aayana.

45 (T) neenu iirooju sayantramee veLtunnaanaa *ani* aDigEDDu aayana.

The examples show that Telugu employs 'ani–' subordination here too. It makes use of '(eem)-oo'—when a 'factive' clause is subordinated:

46 (T) aayana evar*oo* naku teliidu.

53 (E) I don't know who he is.

47 (T) neenu iiroojee veLtaan*oo* leed*oo* naaku teliidu.

54 (E) I don't know *whether* I would go today or not.

48 (T) aayana veLtaa *Deemoo* kanukkoo.

55 (E) Find out *whether* (or *if*) he would go.

'–oo' after question words (46 T) is equated with word-order inversion in English: 'V pos.–oo and V neg. oo' are equated with 'whether ..... or not', and '–eemoo' is equated with 'whether' or 'if'.

3.4. When 'exclamatory' clauses are reported, we usually get the following verbs in the reporting clause—remark, exclaim, sigh, wonder, surprise etc.:

56 (E) He remarked " *what* a lovely picture it is!"

57 (E) He exclaimed *bitterly that* he had lost his money.

58 (E) He *sighed and said that* he had lost his money.

59 (E) He wondered *how* that small boy could jump into fire and walk out of it safe.

In the case of these exclamatory clauses too the problem of 'word order' is important.

3.5. When sentences like:

60 (E) " Let's go home right now ".

61 (E) " Let her buy a new saree for her sister now ".

are reported we get verbs like 'suggest' in the reporting clause. Look at the following " Let-reporting ":

62 (E) He suggested that they should go home right then.

63 (E) He suggested that she should buy a new saree for her sister.

These sentences are different in their syntactic properties from 35 E and 36 E.

3.6. 'Reporting-reported' sentences in English have three marked features:

(1) Use of 'that-subordination'.

(2) Use of 'whether' or 'if' clauses.

(3) Word-order inversion.

For (1) Telugu uses 'ani-subordination' in a large number of cases; for (2) Telugu does not have word-order reversion; and for (3) it uses '–eemoo' or 'oo' ('–oo' is used when a question word is already present in the clause or when 'positive negative' alternation is found in the verbal groups of the indirect narration). In a tabular form the correspondence of these devices may be presented as follows:

REPORTED-SUBORDINATION TECHNIQUES	
English	Telugu
' that ..... '	' –ani '
change of word-order	' –oo '
' whether– '	
' if– '	' –eemoo '

4. *' Situational ' Subordination:*

This type consists of conditionals, concessives, and other such clauses. The first group of such clauses are the ones subordinated by—*if*, *when*, *because*, *even if*, *even when*, *provided that*, *supposing*, *unless*, *in case*, etc. The first two in sentences like:

64 (E) I will tell him, *if* he comes in now.

65 (E) I told him, *when* he came in.

are translationally equivalent to ' –tee ' and ' –appudu ' clauses in Telugu:

49 (T) atanu ippuDu vas*tee*, ceppeestaa neenu.

50 (T) atanu vastee, neenu ceppeesEE.

For 50 (T) we can find an alternative in (51):

51 (T) atanu vaccinappuDu, neenu ceppeesEE.

The difference between 49 T) and 50 T) is that the former is ' situation of coming-oriented ' and the latter ' time of coming-oriented '; and in English both are implied. For the sentence:

66 (E) Give him this $\left[\begin{matrix}\text{if}\\\text{when}\end{matrix}\right]$ he comes here.

we again find the following in Telugu:

52 (T) atanu ikkaDiki vas*tee* idi iccey.

Consider the following sentences:

67 (E) I felt very angry $\left[\begin{matrix}\text{when}\\\text{because}\end{matrix}\right]$ he abused her.

53 (T) atanu aamenu tiD*tee* naaku koopam vaccindi.

From the examples given above, it is obvious that '–tee' clauses in different contexts equate with 'if-clauses', and 'because-clauses'. 'When-clauses' may demand 'appudu' -clauses.

4.1. If one examines the translation equivalents, the following systematisation can be made:

Telugu:

(i) Verb Stem+tee (+ gaani, maatram, tappa)(paaDu, ceesu)

(ii) [VS, (ceestuu—, paaDtuu.....) / VS (ceesi etc.)] +unTee (+gaani etc.)

[Note: VS=Verb Stem]

English:

(i) (even+ [if / when]

(ii) because

(iii) unless, provided that, in case that, supposing, word-order conditional (Had he come .....)

The list shows that:

(1) The choices in English are more 'delicate' than those in Telugu.

(2) In Telugu clauses the marker '–tee' is suffixed to the main verb and so the latter dispenses with "*gender-number-person-tense*" marking. We have to derive the full significance of '–tee' with reference to the verb in the main clause—We don't find any problem of inter-clause tense concord in such sentences of Telugu.

On the other hand, in English this seems to be quite central. Sentences such as

68 (E) If I drop it, it will break.

69 (E) If I dropped it, it would break.

71 (E) If I had dropped it, it would have broken.

are fairly equatable with:

54 (T) (neenu) (daanni) kinda veestee, adi pagultundi.

55 (T) (neenu) (daanni) kinda veestee, adi pagiledi.

56 (T) (neenu) (daanni) kinda veesunTee, adi pagiliunDeedi.

The contrast is obvious: 68 (E) and 69 (E) have two different forms in their first clauses whereas Telugu has only one form in that position.

4.2. The clauses that are subordinated by—*though, even though, if, even if* (in a different context from that of 4.1.), *whenever, whatever, whatever else, whoever*

etc., are equivalent to the Telugu clauses subordinated by '*–naa*' and its other forms.

Telugu:

(i) VS_1 +naa (+gaani etc.)

(ii) $\begin{bmatrix} VS_2 \\ VS_3 \end{bmatrix}$ +unnaa (+gaani etc.)

English:

(i) (even) + $\begin{bmatrix} \text{if} \\ \text{though} \end{bmatrix}$

(ii) –ever (+else)

The points made about the '–tee' clauses hold good here too.

4.3. 'Because', 'since', 'as' and 'for' (and also 'therefore' and 'so see 1.23)—these concepts are expressed by 'kaabaTTi' or 'Verb Stem+ baTTi' clauses. This is true of the reason-specifying clauses. The time-specifying clauses containing *since*, *for*, *from* behave differently. Consider the following:

71 (E) The building has *since* collapsed.

72 (E) He left the town in 1949; I haven't seen him *since*.

73 (E) He went to Madras in 1939 and has lived there ever *since*.

74 (E) He has been here *since* 1950.

75 (E) *Since* I last saw you, I have been ill.

76 (E) *Since* you asked her about it, she has been keeping herself busy.

77 (E) They worked *from* morning till evening.

78 (E) They worked *for* hours.

(Many of these 'since–', 'for-', and 'from-' examples are groups (phrases).

79 (E) He did not apply for the post of Research Assistant, *for* he was already an applicant for a lectureship.

80 (E) *As* he was suffering from a bad cold he could not be asked to attend the conference.

81 (E) *Because* he was poor, he couldn't afford to take such an expensive flat.

The subtle differences between the items of these two sets—'reason'—and 'time'—specifiers—and between the uses of the same item appear quite complicated for a Telugu speaker. '–nunci'—the time specifier acts often as an equivalent of 'since', 'from' and 'for' (see 8.63). 'For' has an equivalent in '–gaa' but rarely used. For example:

82 (E) He has been very busy *for* five days now.

57 (T) (i) VaaDu ippaTiki aydu roojulu*gaa* caalaa biziigaa unnaaDu.

(ii) VaaDU ippaTiki aydu roojula*nunchi* caalaa biziigaa unnaaDu.

(Literal translation: He has been busy for five days).

5. The next main area of subordination is the ' non-finite verb ' subordination which is of three types in English: (i) ' -en ' type, (ii) ' -ing ' type, (iii) ' to V ' type. In Telugu the non-finite indicative types are (i) ' -i ' type, (ii) ' -tu(u) ' type, and (iii) ' -aDam ' type. Telugu speakers, like any other foreign speakers, might look for one-to-one translation equivalents—this is an important psychological phenomenon. When we analyse the translation equivalents of the sentences of English and Telugu, the following picture of ' non-finite subordination ' equivalence emerges:

Telugu	English
' i ' type	' -en ' type adverb-subordination type (adverb)
' -tuu ' type	' ing ' type ' -en 'type (free clause)
' -aDam ' type	' -ing ' type ' to V- ' type
' -aDam + ku type	

In English the ' -ing ' type clause needs special mention. It displays all kinds of difference by virtue of clause-sequence in particular sentences and sometimes the difference is not at all clear because of the features inherent in the verb in the given clause. Notice the ' -ing ' clauses in the following sentences:

83 (E) Going aside, she washed her face.

84 (E) (i) He sat down, looking at the girl.

(ii) Looking at the girl, he sat down.

85 (E) (i) He left the room, looking at the girl.

(ii) Looking at the girl, he left the room.

86 (E) (i) Looking in that direction, he sat up.

(ii) Looking in that direction, he sat still.

87 (E) (i) Smiling, he began.

(ii) He began, smiling.

88 (E) (i) Furrowing his brow, the officer looked at the thick file.
(ii) The officer looked at the thick file, furrowing his brow.

One of the interpretations of 88 (E) (i) may be that the officer began furrowing his brow before he began to look at the thick file, and that of 88 (E) (ii) that the officer furrowed his brow as he was reading the file. Such a clear cut difference cannot be read in all the sets of sentences given above. 86 (E) (i) and (ii) show the distinction, the clue being in 'up' and 'still'. 86 (E) (i) reads as if 'sitting up' is 'sequential' to 'looking up' and 86 (E) (ii) connotes that the two actions are 'simultaneous'. Telugu speakers find it very difficult to make these distinctions in English.

5.1. The 'defining' and 'non-defining' relatives, where the relative feature is present in subject, complement or adjunct find no exact equivalents in Telugu. Telugu, in such cases, adjectivizes the clauses in their verbs and positions them as *pre-head* (pre-Noun) modifiers. Telugu achieves the effect of this distinction by keeping or removing the possessive determiner before the headnoun of the nominal group. For example:

58 (T) *madraasuloo unna* annayya laayaru.

89 (E) my (elder) brother, who is in Madras, is a lawyer.
(= I have only one brother).

59 (T) *madraasuloo unna* annayya laayaru.

90 (E) my (elder) brother who is in Madras is a lawyer.
(I have more than one brother).

Summary

6. The following are some of the important points of contrast between Telugu and English:

(1) English has 'and' to coordinate (for the purpose of 'addition') clauses (and also groups). Telugu does not have an equivalent of 'and'. It uses 'non-finite-subordination' to put 'actions' or different clauses together. (2.2.).

(2) 'but' always occurs initially in the second clause of a sentence; 'kaani' can occur finally with the first clause (here it can be followed by 'ayinaa' (still or yet) as part of the second clause) or initially with the second clause; English 'but' occasionally allows 'still', but never 'yet'. (2.3.).

(3) In English 'neither ... nor' and 'either ... or' have different forms in repetition; in Telugu both the occurrences are identical [length+V neg ..... length+V neg, for (neither

..... and nor); '-annaa ..... -annaa' for (either ... or)]. (2.4.).

(4) 'kaabaTTi' occurring finally in the first clause equates with 'because ....' and initially in the second clause equates with 'therefore' and 'so'. (2.5.).

(5) Corresponding to English—'still' and 'yet' there is only one item in Telugu *i.e.*, '*inkaa*'. (2.6.).

(6) 'Also' and 'too' have only one equivalent in Telugu—'kuuDaa', 'kuuDaa' always follows the item it qualifies whereas English 'too' can qualify two different items in the sentence, but operates in only one position. (2.7.).

(7) 'Afterwards' equates with '(aa) taravaata'; 'then' can equate with (i) ఫై, (ii) taravaata, and (iii) appuDu. (2.8.).

(8) 'either', 'neither' and 'nor' (occurring individually, not in pairs) do not have equivalent expressions in Telugu. (2.9.).

(9) In 'reporting-reported' sentences, English makes use of three kinds of subordination:

(1) 'that-subordination'
(2) 'whether' or 'if' subordination
(3) Change of word-order

Telugu uses:

(1) '-ani' subordination
(2) 'eemoo' or 'Qn. word -oo' or 'V pos. -oo ..... V neg. -oo' subordination.

Telugu doesn't employ the technique of inversion. (3.6.).

(10) Telugu clauses with '-tee' subordination are equatable with different kinds of clauses subordinated by *if, even if, when, even when, because, unless, provided that, in case that, supposing that, change of word-order* '-tee' being suffixed to the verb, the Telugu conditional clause dispenses with the other syntactic features like gender, number, person and tense whereas English conditional clauses retain them, the conditioning being expressed in separate elements like 'if'. (4.1.); the same is true of concessive clauses of '-naa' ending in Telugu. (4.2.).

(11) English makes a distinction between 'because', 'since', 'as', and 'for' as reason-specifiers and 'since', 'from' and 'for'

time-specifiers. These distinctions are not made in Telugu. (4.3.).

(12) Non-finite indicatives of Telugu are very clear in their functional values; English clauses of this kind get different values with reference to their clause sequence (*e.g.*, 88 (i)) and (ii) or some other expressions in the environment (*e.g.*, 86 (i)) and (ii).

(13) English relatives may be differentiated as defining and non-defining on the basis of phonological or graphological markers; Telugu seems to make this distinction by the presence or absence of a possessive determiner; English relatives are post-head qualifiers and Telugu relatives are pre-head modifiers; English relativization may be marked in subject, complement and adjunct whereas in Telugu it is found in the predicator only.

CHAPTER III

CLAUSE AND ITS STRUCTURE

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3[3]—4

CLAUSE AND ITS STRUCTURE

7. At the rank of clause the differences between Telugu and English become marked and hence important from the point of view of second language learning/teaching. These differences, to a great extent, stem from the differences in the way the verbals in the two languages behave.

7.1. The verbs in English may be grouped into the following semantic classes:

Class	Examples
Verbs of (1) action ..	.. eat, clean, wash etc.
Verbs of (2) state	.. sleep, remain, wait, be (copula and existive)
Verbs of (3) possession	.. have, possess .....
Verbs of (4) expression	.. talk, say, tell, compliment .....
Verbs of (5) motion.	.. go, come, leave, walk .....
Verbs of (6) transaction	.. take, give, send .....
Verbs of (7) perception	.. know, feel, understand .. ...

7.11. The verbs of perception in English take the ' affected ' person as ' subject ' but in Telugu the affected is in the dative and the ' subject ' is the actual phenomenon of perception:

1 (E) *I* felt *very miserable.*
(T) *naaku caalaa baadha* anipincindi.
2 (E) *I* know *him* well.
(T) *naaku aayana* baagaa telusu.
3 (E) *I* understood *your point.*
(T) *naaku mii paayinTu* arthamayndi.
(' neenu mii paayinTu artham ceesukonnaa ')
also is possible where the ' affected ' is the subject).

In these utterances the ' subject ' in Telugu corresponds to the ' complement ' of English clauses.

7.12. The verbs of possession get different representations in Telugu and English. In Telugu people do not ' possess ' things but things are ' *with them* ', or ' *near them* ' or ' (belong) to them '. For example:

4 (E) I [own / have] two cars.
(T) naaku renDu karlu unnaayi.
[Lit: to me are two cars]

'Have' in English functions as a converse of 'be with' and is used to make the 'possessor' surface subject. In Telugu, however, 'possessor' cannot be the subject and 'have' will have to be represented as 'be to'.

7.13. Verbs of motion—'go' and 'come' demand an adverbial group or a prepositional group in English:

5 (E) He went [there / to Madras.]

6 (E) He came [here / to Hyderabad.]

7 (E) Are you {going / coming} to Vidyanagar?

In Telugu both the verbs—poovu (go) and 'vaccu' (come)—demand obligatorily a '-ku' group if the place referred to is not a name of a city or place:

5 (T) aayana [akkaDiki / madraasu] veLLEEru.

6 (T) aayana [ikkaDiki / haydrabaadu] veccEEru.

7 (T) miiru vidyaanagaruku [veLtaaraa? / vastaaraa?]

'-ku' is optional in Telugu after proper nouns, whereas in English 'to' is obligatory before proper nouns; 'to' does not occur before the adverbial triplets—here, there, and where; in Telugu '-ku' is obligatory after the triplets —ikkaDa, akkaDa and ekkaDa.

7.14. The verbs of transaction—give and send—behave in two different ways, depending on the positional distance of the verb from the 'recipient'.

8 (E) He gave *her* five dollars.

9 (E) He gave five dollars *to her*.

10 (E) He sent *her* a nice book.

11 (E) He sent [a / the] nice book *to her*.

In 9 (E) and 11 (E) the verbs demand a '*to-complement*' and in 8 (E) and 11(E) *a complement without* '*to*'. In Telugu, irrespective of their position in the clause the recipient complements going with the verbs—'iccu' (give) and 'pampu' send—are the '*-ku complements*'.

8 (T) aayana aameku aydu Daalarlu iccEEDu.

9 (T) aayana aydu Daalarlu aameku iccEEDu.

10 (T) aayana aameku manci pustakam okaTi pampEEDu.

11 (T) aayana mancipustakam aameku pampEEDu.

Incidentally, in 8 (E) and 10 (E) the thematic importance (cf 7.14) (already referred to in the context) is attached to ' her ' and in 9 (E) and 11 (E) it is attached to ' five dollars ' and ' the (or a) nice book '. The information importance (being ' new '—not ' given ' in the context) in (8 (E) and 10 (E) lies with ' five dollars ' and ' a nice book ' and in 9 (E) and 11 (E) with ' to her '.

7.15. Among the verbs of expression (cf 3.1.) it may be useful to study the properties of ' *say* ', ' *tell* ', and ' *talk* '. ' Say ', when it takes a complement, warrants a ' to-complement ' whereas ' tell ', usually demands an immediate ' *complement without to* '. On the other hand ' talk ' can take either ' to ' or ' with '.

12 (E) He said *to me* that .....
13 (E) He told *me* that .....
14 (E) He talked *to me* .....

In Telugu the verbs which express the meaning of ' say ' and ' tell '—' -anu ' and ' ceppu '—demand ' too ' and ' -ku/-too ' hearers respectively and ' maaTlaaDu ' (=talk) ....takes only ' -too ' participant:

12 (T) aayana naa*too* ..... annaaru.
13 (T) aayana naa $\begin{bmatrix} \text{too} \\ \text{ku} \end{bmatrix}$ ceppEEru.
14 (T) aayana naatoo maaThaaDEEru.

' maaTLaaDu ' doesn't take a ' -ku ' nominal even in the places where English takes a ' -to ' nominal. The following are unacceptable:

*15 (E) He said with me .....
*16 (E) He told (with/to) me .....
*17 (E) He talked *with* me ..... (when ' to me ' is required).

7.16. Among the ' statives ' we will discuss ' be '. ' be ' has three different but related functions : (1) existive, (2) attributive, and (3) equative. Consider the following:

18 (E) (i) Peter *is in the garden.*
(ii) He *is at the store.*
(iii) She *is on the platform.*
(iv) She *is within her domain.*
* (v) (a) God is.
(b) God is there.
* (vi) (a) ghosts are.
(b) ghosts are there.

19 (E) (i) She is pretty.
* (ii) She is happily.
(iii) That is a nice { one / thing }.
(iv) John is a teacher. [as an answer to "What is John?"]
(v) Helen is a dancer. [" What is Helen?"]
* (vi) A teacher is John.
*(vii) A dancer is Helen.

20 (E) (i) Mary is the teacher. [as an answer to " Which one is Mary?"]
(ii) Helen is the dancer. [" Which one is Helen?"]
(iii) (a) The ' *teacher* ' is Mary. [Which one is Mary?].
(b) The teacher is ' *Mary* '. (Who is the teacher?].
(iv) (a) The ' *dancer* ' is Helen. [" Which one is Helen?"].
(b) The dancer is ' *Helen* '. [" Who is the dancer?"].

Consider the Telugu equivalents:

18 (T) (i) piiTaru tooTa*loo* unnaaDu.
(ii) atanu stooru *daggara unnaaDu.*
(iii) aame platfaarem *miida undi.*
(iv) aame tana esTeeT*loonee undi.*
(v) (a) deevuDu *unnaaDu.*
(vi) (a) dayyaalu *unnaayi.*

19 (T) (i) (a) aame andangaa un*di.*
(b) aame andamayna { -di / -ammaayi }.
* (c) aame andamayna (undi).
(ii) aame { santooSangaa / haayigaa } undi.
(iii) (a) aame { -di / -vastuvu }.
* (b) adi manci (undi).
(iv) jaanu 'Tiicaru.
(v) helenu 'Daansaru.
(vi) 'Daansaru helenu { '-- sentence stress / ,-- falling tone }
(vii) 'Tiicaru, jaanu

20 (T) (i) meerii 'Tiicaru.
(ii) helenu 'Dansaru.

(iii) (a) *'Tiicaru* meerii.
(b) Tiicaru *'meerii.*
(iv) (a) 'Daansaru helenu.
(b) 'helenu 'Daansaru.

These examples yield the following points:

(i) Telugu does not use a 'copula' in equative and attributive clauses, English does.

(ii) Telugu allows reversal of word-order both in the attributives and equatives (intonation patterns distinguish them) whereas English allows reversal of word-order only in the equatives.

(iii) Telugu does not take up an adjective as a complement in attributive clauses, unless it is nominalized as in (19) (i) (b) and (19) (iii) (a). English tends to favour 'adjective' complements rather than a nominal group complement with an adjective in it. For example:

21 (E) She is beautiful.

is more frequent than:

22 (E) She is a beautiful girl.

The acceptability of:

23 (E) She is a beautiful one.

is doubtful.

(iv) Telugu allows an adverbial complement '-gaa' in which case the verb 'UNDU' is obligatory. English does not permit an adverbial with the verb 'be' as seen in (19) (ii).

(v) Both English and Telugu tolerate a pre-(post-)—positional group with the existive 'be' (=UNDU) as in the sentences in 19.

(vi) 'UNDU' can stand even with one nominal in the expressions with universal phenomena like God and ghost. English does not permit 'be' to behave like that, and instead chooses 'exist' as in:

24. God exists.
25. Ghosts exist.

7.161. If we look at the problem from the point of view of Telugu, one more interesting point would become evident (see 7.12). Look at the following:

26 (T) *naa daggara* padiruupaayilu unnaayi.
(Lit: Ten rupees are {near / with} me.)

27 (T) *naaku* iddaru tammuLLu unnaaru.
(Lit: Two younger brothers are to me).

28 (T) bankulu naa*ku* LakSa ruupaayilu unnaayi.
(Lit: To me a lakh of rupees are in the bank).

29 (T) naa*ku* aydu kaarlu unnaayi.
(Lit: Five cars are to me).

(vii) Telugu makes a distinction between relatively temporary or immediate 'possession' and 'permanent relationship' or 'belongingness'. In English the distinction is not clear:

26 (E) I have ten rupees (with me).

27 (E) I have two brothers.

28 (E) I have a lakh of rupees in the bank.

29 (E) I {have / own} two cars.

Natural and physical possessions

We cannot use 'with me' in 27 (E) and 29 (E); it is not obligatory in 26 (E) either. Telugu does not make the subtle distinctions of the type English makes between:

26 (E) (i) I have ten rupees.
(ii) I have ten rupees *with me*.
and 30 (E) I have ten rupees *on me*.

7.2. English obligatorily makes use of certain pronominals in 'subject' and 'complement' positions even when they are recoverable from the context. Telugu omits them:

31 (E) John went home. *He* (1) met his sister and asked *her* (2) for some money. But *she* didn't give *him* (3) *any money*.

31 (T) jaanu inTiki veLLE*Edu*. (1) tana cellelni kalusukooni (2) Dabbu aDigEEDu. kaani, aame (3) (4) ivvaleedu.

The numbers in the brackets show the omission of (1) 'he', (2) 'her', (3) 'him' and (4) 'any money'—Telugu omits them because they are all recoverable from the context, Subject is 'duplicatively' referred to in the 'gender-number-person' marker in the verbal group, and verbs like 'iccu' (=give) do not syntactically demand the presence of 'complements'.

7.3. Telugu has a hierarchy of politeness in its pronominal system. This is not found in modern English. For example:

	Telugu		English
(1)	non-polite .. niivu (Thou)		you
	polite .. miiru		
(2)	non-polite .. VaaDu		
	neutral .. atanu		he
	polite .. aayana		
	very polite .. vaaru		

The choice of different forms even from the same set influences the verbal endings in Telugu.

7.4. To explain non-pronominal and introductory functions of 'it' and 'there' we should first know something about 'theme' and 'predication'. A sentence, in terms of its information structure, can be divided into two parts: the first part is *theme* (or topic) and the second part is *rheme* (or comment). For example:—

32 (E) / / John / broke the window / /.
Theme Rheme

32 (E) / / John / broke the window / /.
Theme Rheme
(T) / / Jaanu / kiTikii baddalu koTTaaDu / /.

33 (E) / / It was John / who broke the window / /.
Theme Rheme
(T) / / jaanee / kiTikii baddalu koTTindi / /.

34 (E) / / It was the window / that John broke / /.
Theme Rheme
(T) / / kiTikii (yee) / jaanu baddalu koTTindi / /.

35 (E) / / The one who broke the window / was John / /.
Theme Rheme
(T) / / kiTikii badalukoTTindi / jaanu / /.

36 (E) / / What John broke / was the window / /.
Theme Rheme
(T) / / jaanu baddalukoTTindi / kitikiini / /.

37 (E) / / the window / John broke / /.
Theme Rheme
(T) / / kiTikiini / jaanu baddalu koTTEEDu / /.

' Theme ' may be defined as that constituent of discourse which occurs initially in one's utterance. In 32 (E) 'John' is the '*unmarked theme*' because 'subject' usually takes the initial position in a sentence. In 37 (E) ' the window ' is the ' *marked theme* ' because ' complement ' does not usually take the initial position in a sentence. The sentences 35 (E) and 36 (E) give us instances of ' identified theme '—of subject or complement. In 35 (E) the IDENTIFIED theme is ' who broke the window ' and the IDENTIFIER rheme is ' is John '. This sentence seems to be a step after a kind of identified rheme, as in:

38 (E) / / John / was the one who broke the window / /

which can be rewritten as:

39 (E) / / The one who broke the window / was John / /.

Similarly 36 (E) can be considered as an advance step on:

40 (E) / / The window / was the thing that John broke / /.

and

41 (E) / / The thing that John broke / was the window / /.

After achieving ' identification ', a speaker can proceed further on the scale of prominence and bring back ' rheme ' to ' theme ' p sition by predicating the use of ' it '—hence 33 (E) and 34 (E). The theme and rheme of these sentences are equally prominent—one being ' predicated ' and the other ' identified '. The use of ' it ' for ' predication ' and ' Wh '—word for ' identification ' are not paralleled by any devices in Telugu. Telugu brings in the feature 'ider.tification' by adding a '-di' to the verbal group (35T and 36T)—it may be said to be a nominalization process; the purpose of predication is achieved by adding '-ee ' to the nominal, which is a kind of emphasis marker. The devices in English, being complex, are difficult for Telugu speakers.

7.41. Slightly different from these devises of making ' theme ' and ' rheme ' prominent is the device of thematizing an item by shifting it to the front.

42 (E) (i) [To say that / something] is wrong.

(ii) It is wrong to say that.

42 (T) alaa anaDam tappu.

Now consider the following sentences:

43 (E) He is wrong.

44 (E) Wrong, he is.

In 42 (E) (i) ' information ' (new) importance is attached to ' wrong ' and in 42 (E) (ii) it is attached to ' to say that '. ' Theme ' importance in 42 (E) (i) is attached to ' to say that ' and in 42 (E) (ii) it is attached to ' it is wrong '. To thematize ' wrong ' in this context, then, one has to predicate the theme.

7.42. ' There ' type of predicated theme too is found in English, as in:

45 (E) There was John who broke the window.

We will not discuss this kind of predication as it is not quite common and important in the context of learning English as L_2. ' There ' as an introductory ' pro-spatial ', however, deserves mention here. For a Telugu sentence like:

46 (T) Teebul miida, naalugu pustakaalu unnaayi.

There are two alternatives in English, though with different shades of meaning:

46 (E) (i) *On the table*, there are four books.

(ii) *There* are four books on the table.

For the sentence:

47 (E) (i) The four books are on the table.

(ii) The four books are *there* on the table.

The presence of ' there ' in 46 (E) and 47 (E)(ii) has no parallel in Telugu. English sentences, without ' there ', like 48 (E) and 49 (E) are either doubtful or unacceptable:

48 (E) Four books are on the table.

49 (E) On the table are four books.

7.5. English uses the ' passive ' verbal group when it wants to thematize the affected or the recipient and delete or ' focusize ' ' informationally ' the ' actor ' or ' causer ' of the action. Consider the following:

40 (E) (i) He *cut* the knot.

(ii) The knot *was cut*.

(iii) The knot *was cut by him*.

(iv) The knot, he *cut*.

We have the passive in (ii) and (iii) because in these sentences ' the knot ' is made the theme and at the same time ' he ' is either deleted as in (ii) or placed in the sentence--final position as in (iii). The device of the ' passive ' is not natural to the common social register of Telugu (it is found in political registers and journalese). But Telugu achieves similar, though not identical, effect by (1) shifting or (2) deleting or (3) despecifying the actor:

50 (T) (i) atanu aamuDi vippEEDu.
(ii) aamuDi evaroo vippEEru.
(iii) aamuNNi vippEEDu atanu.
(iv) aamuDi atanu vippEEDu.

Any expression like:

51 (T) aamuDi atani ceeta vippabaDindi.

will sound unnatural with the verb in the ' passive '. Hence English ' passive ' is a new feature to be mastered by Telugu speakers.

7.6. To contrast the systems of ' aspect ' and ' tense ' in English and Telugu, it might be useful to list the different features of the verbal groups in the two languages. To compare the functions of the different forms of the verbal group in the two languages, we are trying to bring them together in descriptive categorization. By ' aspect ' we mean the notion of an action being ' complete ' (perfect) or ' incomplete ' or ' still in progress ' (non-perfect). ' Tense ' refers to the specification of the time of action in relation to the time of speech act. We might refer to an action completed before ' now ' (past), and ' not before ' now ' (non-past). We might further modify the non-past into ' now (present) and ' afterwards ' (future). Each linguistic community makes its own analysis of the time-span. Here a theoretical proposition is to be kept in view; when a verbal group contains in it a modal indicating probability, it does not need an adverbial of probability, as for example:

52 (E) He *may* go there tomorrow.
*53 (E) *Probably*, he *may* go there tomorrow.
54 (E) *Most Probably*, he will go there tomorrow.

Similarly; if ' tense ' reference is made in the verbal group, it does not need or tolerate a specified or punctual time-nominal in its environment (we are setting it up as a hypothesis):

55 (E) He had done it by that time.
*56 (E) He *had* done it *on Monday*.
57 (E) He has done it just now.
*58 (E) He *has* done it *five minutes ago*.
59 (E) He did it on Monday.
60 (E) He did it five minutes ago.
61 (E) He *did* do it { on Monday. / five minutes ago. }

These examples support our stand that ' do ', as an auxiliary, is an aspect marker and 'have' is a tense marker. The following is a list of different features of the English verbal group, exemplified in the verb ' *to eat* '.

	Items	Features	
(1)	(a) eat(s) (do(es) + eat)	(Finite non-perfect)	aspect
	(b) eating	(Nonfinite nonperfect)	
(2)	(a) ate (did + eat)	(Finite) perfect	
	(b) eaten	(Nonfinite) perfect	
(3)	was, had, were	Past	tense
(4)	am, is, are, have (has)	Nonpast	
(5)	was eating	Past nonperfect [(be +)-ing = progressive]	
(6)	had eaten	Past perfect [(have +)-en = perfect]	
(7)	was eaten	Past passive [(be +)-en = passive]	
(8)	had been eaten	Past perfect passive	
(9)	had been eating	Past perfect progressive	
(10)	is being eaten	Nonpast nonperfect passive	
(11)	has been being eaten	Nonpast perfect progressive passive	
(12)	can / could shall / should will / would etc.	Modals	
(13)	*could have eaten*	Possibility + Perfect	
(14)	*could be eating*	Possibility + Progressive	
(15)	*could be eaten*	Possibility + Passive	
(16)	*could have been eaten*	Possibility + Perfect passive	
(17)	*could have been eating*	Possibility + Perfect progressive	
(18)	*could have been being eaten*	Possibility + Perfect progressive passive	

The list of items given above helps us sort out the following possibilities of features co-occurrence:

1. (a) aspect —(i) perfect, (ii) nonperfect
   (b) tense —(i) past, (ii) nonpast

(Simple) 2. tense + aspect

(Complex) 3. (i) tense + $aspect_i$ + passive
(ii) tense + $aspect_i$ + $aspect_{ii}$
(iii) tense + $aspect_i$ + $aspect_{ii}$ + passive

(Simple) 4. (i) modality + aspect
(ii) modality tense + passive

(Complex) 5. (i) modality + perfect + passive
(ii) modality + $aspect_i$ + $aspect_{ii}$
(iii) modality + $aspect_i$ + $aspect_{ii}$ + passive

Let us now examine the items of Telugu:

Items	Features	
1. (a) ti or tu(u)+gender-person-number marker *e.g.* tinTaaDu	(Finite) Nonperfect	aspect
(b) ti or Tu (u)	(Nonfinite) Nonperfect	
2. (a) tini+GNP .. .. *e.g.* tinnaDu	(Finite) Perfect	
(b) tini	(Nonfinite) perfect	
3. (a) UNNEEDu, UNNindi. etc. (Nellore dialect, not available in other coastal dialects)	Past (available in different forms in some other dialects too)	tense
(b) unnaaDu	Present	
(c) unTaaDu	Future	
4. (a) tinTunnaaDu (most frequent) ..	Nonperfect present (or progressive)	
(b) tinTunTaaDu	Nonperfect future	
(c) tinTuNNEEDu ..	Nonperfect past (only in some dialects)	
5. (a) tin(i) unnaaDu (rare) ..	Perfect present	
(b) tin(i) unTaaDu (not rare) ..	Perfect future	
(c) tini uNNEEDu ..	Perfect past	
6. '-paDu'	Passive (not common in social register, hence not discussed)	
7. '-gala-' etc. .. .. (Modals do not easily combine themselves with complex expressions in English).	Modals	

The most common cooccurrences of features in Telugu may be summarized as follows;

(i) aspect (i) Perfect and (ii) Nonperfect

(ii) aspect+tense (i) Past (ii) Present and (iii) Future

(iii) modality+aspect

A contrastive analysis of the two sets of possibilities would bring out the following points:

(i) English makes a distinction between 'past' and non-past in its tense system, but it modifies its non-past into a kind of 'modalised nonpast' or 'modal future' with the help of 'will' and 'shall' but not 'would' and should'; Telugu makes a three way distinction—past, present and future.

(ii) In complex verbal groups, English chooses aspect twice; Telugu does not do it.

(iii) The feature 'passive' is a distinctive marker of some of the registers in English; in Telugu it is rare. (7.5)

(iv) When negation, interrogation, and emphatic affirmation are introduced, English detaches aspect from the main verb and lexicalizes it separately (e.g. does+eat, does not eat etc.). Telugu does not have a 'do' type form to represent aspect separately and so the use of 'do' as a carrier of aspect and number will have to be learnt by the Telugu speaking students.

(v) English has two tense auxiliaries—'have' and 'be' ('be' is quite a complex verb)—which are used in different contexts whereas Telugu has one tense auxiliary 'UNDu' (Incidentally the problem is the same even when these items are used as main verbs) (cf. 7.16)

(vi) Telugu has only one form of the modals 'veeyu' (completive) and 'gala' (capacitative) whereas English has two different forms, in many cases with separate functions, like 'can/could', 'shall/should' etc. Telugu modals, when they occur group-finally, tolerate 'aspect' or 'tense' suffixes.

7.61 In English we have a choice between "to V" nominalization and 'V-ing nominalization in the environment of verbs of the following type:

62 (E) (i) *To eat* plum is nice.

(ii) *Eating* plums is nice.

For these sentences, Telugu offers only one way of expression:

62 (T) *plums tinaDam* mancidee.

Telugu speakers generally look at the 'V-ing' process as equivalent to their 'V-aDam' process.

7.7. The following spatial and temporal relations in English—

at	a place
{in / on}	a place
to	a place
at	a point of time
on	a day
in	the morning etc.

may be replaced by pro-forms—

Telugu	English	English	Telugu
ikkaDa	Here	Now	ippuDu
akkaDa	There	Then	appuDu
ekkaDa	Where	When	eppuDu

As is clear from these items, the features specified in the 'prepositions' get neutralized in the 'Pro-forms' and are expressed only when the 'non-Pro-forms' are used. But, in Telugu the 'post-position' specifying the 'to' feature is expressed even after the pro-forms:

'akkaDa' (at/in/on -) —akkaD*iki* (=to that place)
'ikkaDa' (at/in/on -) —ikkaDiki (= to -)
'ekkaDa' (at/in/on -) —ekkaD*iki* (= to -)

Similarly the 'temporal' forms—

'appuDu', 'ippuDu', 'eppuDu'

stand for the relationships specified by 'on' and 'in'. The forms:

"appaT*iki*, ippaT*iki*, eppaT*iki*"

specify the relationships expressed in English by—

"*at* {that / this / which} time" and also

"*by* {that / this / which} time".

To express the relationships specified by the latter forms, Telugu offers an alternative in:

" { appaTik (i) / ippaTik (i) / eppaTik (i) } *-allaa*"

Besides these problems, another point has to be mentioned in this connection: Telugu omits optionally the directional marker '-ku' after the place names (and demands it after 'Pro-forms') whereas English obligatorily demands it before the place names and omits it before the pro-forms. For example:

63 (T) (a) aayana akka*Diki* veLLEEDu.
(b) aayana GunTuuru veLLEEDu.

63 (E) (a) He went there.
(b) He went *to* Guntur.

7.8. In Telugu the normal *-phrase-sequence* (group-sequence) in simple affirmative sentences is 'Subject-Complement-Adjunct-Predicator' and in English it is 'Subject-Predicator-Complement-Adjunct'. The sequence in Telugu can be changed more freely than in English for the sake of stylistic effects:

64 (T) aayana (S) annam (C) caalatondaragaa (A) tinTaaDu (P).

(E) He (S) eats (P) his meal (C) quickly (A).

The 'adjunct' in these sentences being 'adverb of manner', cannot normally be dissociated from the predicator. If the adjunct is realized by a temporal or spatial group, its position in the sentence may be changed. Though Telugu changes its normal sequence for shift of emphasis, it does not have to do it for interrogation or exclamation. English, besides doing it for stylistic variations, obligatorily changes its sequence for such sentence-functions as shown above. For example:

65 (T) aayana annam tondaragaa tinTaa*Daa*?

(E) Does he eat his meal quickly?

In some cases English allows its adverbs to 'intrude' into its 'verbal group' as in:

67 (E) He (S) *has* nearly (A) *finished* (P) it (C).

In Telugu 'A' cannot intrude in the structure of the 'predicator.

67 (T) atanu (S) adi (C) daadaapu (A) puurticesEEDu (P).

The form and function of the intrusive adverbs will have to be learnt by the Telugu speakers as new features.

7.81. In Telugu the binding (subordinating) items occur in clause-final position and in English they occur generally in the clause-initial position. In English many of these are independent items but in Telugu (in a large number of cases) they are suffixes attached to verbal stems and in some cases they are subordinators, coming at the end of their clauses:

68 (T) / / / miiru vas*tee* / / aayana raaru / / /

(E) / / / He will not come / / *if* you come. / / /

69 (T) / / / miiru Taymuku vaccEEru *kaabaTTi* / / anniisavyangaa jarigaayi / / /

(E) / / / Everything went on well / / *because* you came on time. / / /

' -tee ' of (68T) is a conditional (or situational) suffix attached to the perfect form of a verb. ' kaabaTTi ' implies ' becauseness ' in it as a subordinator and ' thereforeness ' as a coordinator.

7.9. Telugu does not offer exact one-word equivalents of ' ever ' and ' never '. Instead, the content of these items is spread over different items, or expressed by ' eppuDu ' (=when) and an item which functions as its qualifier. For example

70 (E) (i) He *has never done* it.
(ii) Have *you ever done* it?

(T) (i) atanu adi eppu*Duu* ceeya*ledu*.
(ii) miiru *eppuDaynaa* ceesEEraa?

The content of ' never ' is spread over (in 70) (T) (i) '-uu ' (-ever) and '-ledu ' (not) and the content of ' ever ' is contained in ' *eppu Daynaa* '.

8. English favours the arrangement of adjuncts in the sequence of *manner*, *place* and *time*, as in:

71 (E) He spoke *well* (m) *at the college* (p) *this evening* (t).

This sentence might allow the time-adverbial in the initial position too. Telugu usually has a reverse-sequencing in its sentences:

72 (T) aayana *iirooju saayantram* (t) *kaaleejiiloo* (p) *caalaabaagaa* (m) maaTaaDeeru.

The English sequence of (m) (p) (t) is equated with (t) (p) (m) in Telugu. But the sequencing is most strikingly common in both the languages in one respect—the distance of each adjunct from the verb:

English	Telugu
(S) P A^1_M A^2_P A^3_T	(S) A^1_T A^2_P A^3_M P

'P' tolerates or prefers 'manner' adjunct at the position nearest to it and in this sense one can say that 'manner' adjunct is the real 'adverbial', for that it modifies the process specified in the 'Predicator' whereas temporal and spatial expressions are circumstantial nominals. 'Manner' adverbials are in attributive relation to 'P' which does not get the status of any casal relationship with 'P'. Incidentally, '-ly' adverbials in English and '-gaa' adverbials in Telugu are 'manner' adjuncts.

8.1. In English when units of time are to be arranged in a sequence, the tendency is to start with the most 'particular' and move towards the more 'general'. But in Telugu the normal pattern seems to be just the reverse:

73 (E) She died *at* 10 *p.m.* (1) *on* 13 *June* (2) *in* 1923 (3).

(T) aame 1923 *loo* (3), *Juun* 13 na (2), raatri 10 *ganTalaku* (1) canipooyindi.

8.2. A contrastive analysis of the interrogatives in English and Telugu would give us some interesting results. 'Question-word' interrogatives in English are of three kinds. Consider the following sentences:

74 *Who* ($S^?$) ate (P) the fruit (C^E)?

75 *Who* ($C^{I?}$) is (P) he (S)?

76 (i) *Who(m)* ($C^{E?}$) *did* you *meet* (P S)?

(ii) *When* ($A^?$) did you go (P S) there (A)?

[C^E —extensive complement —a nominal which is not identical with any other nominal in the sentence;

C^I — intensive C—a nominal which is identical with another nominal in the sentence].

Corresponding to these kinds we have only two forms in Telugu:

74 (T) aapanDu (C^E) evaru ($S^?$) tinnaaru (P)?

75 (T) atanu (S) evaru ($C^{I?}$)?

76 (T) (i) niivu (S) *evarni* ($C^{E?}$) kalusukonnaavu (P)?

(ii) miiru (S) akkaDiki (A) eppuDu ($A^?$) veLLEERU (P)?

These examples help us make the following points:

(i) In English the questionizing element (in 'Wh' questions) occurs in the initial position. In Telugu the question word replaces the item which is questioned.

(ii) In English interrogatives the tense auxiliary or the aspect auxiliary occurs before the subject and the remaining items of the verbal

group occur after the subject. In Telugu such a change of ' word-order ' does not occur. Even in English this rule is nullified in Wh-questions on ' S '. (74)

8.21. The common tag-questions in English involve:

(a) reversal of polarity (Neg-Pos).
(b) selection of appropriate pronouns.
(c) selection of appropriate auxiliary or modal forms.

For example:

77 (E) (i) John went home, didn't he?
(ii) John didn't go home, did he?

78 (E) (i) He won't do such things, will he?
(ii) He'll certainly do that, won't he?

79 (E) (i) It's John who did it, isn't it?
(ii) It isn't John who did it, is it?

These three processes do not have equivalents in Telugu, which has only one fixed question-tag '-kaduu ' (or -gadaa or -gaa). In Telugu we question the truth-value of the statement and in English only the first part of the sentence seems to be the questioned portion:

77 (T) (i) jaanu inTiki veLLEEDu *kaduu?*
(ii) jaanu inTiki veLLaledu *kaduu?*

78 (T) (i) neenu allanTi panulu ceeyanu *gaduu?*
(ii) neenu adi tappaka ceestaa *kaduu?*

79 (T) (i) aapani ceesindi jaanee *kaduu?*
(ii) aapani ceesindi jaanu kaadu *gaduu?*

The Telugu tag is equated with ' isn't it ' or ' is it not '. A Telugu speaker therefore uses the latter in all the contexts.

8.22. English has an ' inversion ' technique to convert a statement into a 'yes/no ' question, as in:

80 (E) Did John go home? (John went home).
81 (E) Has John gone home? (John has gone home).

In 80 (E) we find that the perfect aspect is detached from ' went ', lexicalized as ' did ', and is placed before the subject. In 81 (E) ' has ' is shifted to a pre-subject position. As there is no ' aspect ' to be detached from the verbs of ' be ' origin, they are completely shifted to the pre-subject position as in:

82 (E) Is he John? (He is John).

These three processes—detachment and shifting, shifting of only one part and shifting of the entire ' p '—are alien to Telugu. For situations of 80 (E)–82 (E), Telugu suffixes ' aa ' to the statement patterns:

80 and 81 (T) jaanu inTiki veLLEED(*u*) *aa?*
82 (T) atanu jaan(*u*) *aa?*

8.221. When sentences of ' predicated theme ' are to be questioned, again simple shifting operates:

83 (E) (i) Is it John who saw the film?
(ii) Is it the film that John saw?

In such cases Telugu adds ' *aa* ' to that element of the clause that is being questioned:

83 (T) (i) jaanaa (or jaaneenaa) sinimaa cuusindi?
(ii) sinimaanaa (or sinimaaneenaa) jaanu cuusindi?

Telugu uses ' eemiti ' after '-aa ' as in:

84 (T) miiru ostunnaaraa eemiTi?

English doesn't use ' what ' in such contexts:

*84 (E) Are you coming or what?

8.2.3. English uses rising intonation to make questions of statements without any other changes. In Telugu this rising intonation accompanies most of the questions with '-aa ' ending and the less frequent ' final vowel-lengthening ' questions. Telugu speakers equate ' intonation ' question of English with both the types of questions in Telugu:

84 (E) You are coming?
(T) (i) miiru vastunnaar*aa?*
(ii) miiru vastannaar*uu?*

85 (E) *You* are coming, *too?*
(T) (i) miir*uu* vastunnaar*aa?*
(ii) miir*uu* vastunnaar*uu?*

8.3. The difference between Telugu interrogatives and exclamatories lies more in intonation than in syntax. Consider:

86 (T) adi enta dhara (?)
87 (T) adi enta dhara (!)

But in English this difference is marked in the syntactic and lexical shapes of the interrogatives and exclamatories:

86 (E) How much does it cost?

87 (E) How expensive it is!

8.4. Telugu makes a clear distinction between an ' exclusive ' request and an ' inclusive ' one:

88 (T) (i) mammalini ceyyanii!

(ii) manam ceeddaam!

88 (E) (i) Let us do it!

(ii) Let's do it.

As is obvious from the examples, the distinction made in English is too subtle to be noticed by the Telugu speaking students.

Summary

8.5. The following are some of the important points of contrast at the rank of clause:

(i) Verbs of perception in English take the affected person as ' subject ' and the phenomenon of suffering takes the position of ' complement '. In Telugu the position is usually just the reverse of it. (7.11).

(ii) In the case of verbs of ' possession ', English takes the ' possessor ' as subject but Telugu takes the ' possessed ' as subject (7.12).

(iii) ' go ' and ' come ' do not need a ' to ' before ' pro-forms ' and need a ' to ' before common and proper nouns of place. Telugu ' poovu ' and ' vaccu ' take '-ku ' optionally after proper nouns and obligatorily after ' pro-forms '. (7.13).

(iv) Verbs of transaction—' give ' and ' send '—take ' to-complement ' (if the recipient is not placed next to them). The recipient is ' a complement without to ' if placed next to these verbs. In Telugu irrespective of their position, recipients are '-ku complements '. (7.14).

(v) ' say ' in English and ' anu ' in Telugu are ' information-oriented ' but their syntactic behaviour is different; similarly ' tell ' and ' ceppu ' operate differently though both of them are ' hearer-oriented '. ' maaTLaaDu ' of Telugu

takes only '-too' (=with) postposition after its hearer and English 'talk' takes both 'with-' and 'to-'. (7.15).

(vi) Telugu 'UNDU' and English 'be' and 'have' differ to a very great extent. (7.16 and 7.161).

(vii) Telugu omits the 'subjects' (pronominal subjects) and 'complements' if they are recoverable from the context but English obligatorily uses them. (7.2).

(viii) Telugu has a hierarchy of politeness in its pronominal system; English does not have it. (7.3.).

(ix) The use of 'Wh'-word for identification and 'it' for predication are not parallelled by any items in Telugu. (7.4., 7.41).

(x) The use of 'there' as introductory pro-spatial is foreign to Telugu. (7.42).

(xi) English uses the 'passive' voice extensively; Telugu does not use it in social registers. The formal features of the passive in English will have to be learnt as new items. (7.5.).

(xii) A contrast of the systems of 'tense' and 'aspect' in English and Telugu brings out a number of differences. See 7.6.

(xiii) English offers 'to V' and 'V-ing' nominalizations to make sentences function as 'subject' or 'complement'; Telugu conflates the two processes into one—'VaDam' nominalization. (7.61).

(xiv) The 'pro-forms' of Telugu and English neutralize different sets of spatial and temporal relations. (7.7.).

(xv) The normal phrase (or group) sequence in English is 'NP VP NP Adv. p' and in Telugu it is 'NP NP Adv. pVP'. Telugu changes its sequence for stylistic variations and English does it for stylistic as well as syntactic variations. English allows an adverb to occur within the Predicator; this intrusion is not possible in Telugu. (7.8.).

(xvi) In Telugu the binding items occur clause-finally; in English they occur clause-initially. In English many of these binding conjunctions are independent items and in Telugu they are bound forms. (7.81).

(xvii) 'Ever' and 'never' do not have one-word equivalents in Telugu. (7.9.).

(xviii) English favours the arrangement of adjuncts in the sequence of ' *manner*, *place* and *time* '; Telugu favours ' t, p, m ' sequence. (8).

(xix) In English when several units of time are to be arranged in a sequence, the tendency is to start with the more particular and move towards the more general. But in Telugu the normal pattern seems to be just the reverse of it. (8.1.).

(xx) ' Questions ' of Telugu and English contrast with each other on several points. (8.2., 8.21., 8.22., 8.22, 8. 23).

(xxi) Telugu makes a clear distinction between ' exclusive ' and ' inclusive ' requests; the distinction made in English is too subtle for the speakers of Telugu.

CHAPTER IV

'GROUP' AND ITS STRUCTURE

9. Items crucial to sentence structure.

9.1. Physical and mental ' feelings '.

9.2. ' Process ' and ' event ' nouns.

9.3. ' Situation ' *vs.* ' Progress ' or ' Change '.

9.4. Different groups functioning in clause structure.

9.5. -' positional ' group.

9.6. Nominal group.

9.7. Verbal group.

9.8. Attributive group.

9.9. ' Pre-/Post-positions '.

10. Head words.

10.1. Nouns.

10.2. Verbs.

10.3. Attributives.

10.4. Minor word-classes.

'GROUP' AND ITS STRUCTURE

9. In Chapter III we discussed problems concerning clause and its structure. Considering the behaviour of the ' verbal group ' crucial to (simple) sentence structure, we discussed different ' classes of verb ' and their operational behaviour. In this chapter we will examine those items which are not verbs and yet are crucial to the selection of certain syntactic features in a sentence.

9.2. We would first consider physical and mental '*feelings*':

PHYSICAL (SENSATIONS)		MENTAL (FEELINGS)	
basic nouns	derived attributives	basic attributives	derived nouns
fever	feverish	happy	happiness
pain	painful	sad	sadness
ache	aching	miserable	misery

(i) All these ' feelings ' are realized as ' complements ' in English, and (ii) allow the ' sufferer ' or ' affected ' to be the ' subject ' of the sentence. Physical sensations, which tend to appear as nouns, demand a ' have ' in the sentence and mental feelings, appearing as adjectival attributives, demand a ' be '. For example:

1 (E) (i) I have a headache.
(ii) She has a cold.

2 (E) (i) I am happy.
(ii) Your are sad.

Now consider the Telugu equivalents:

1 (T) (i) naaku *talanoppigaa undi.*
(ii) aameku *jalubugaa undi.*

2 (T) (i) (a) naaku *aanandangaa undi.*
(b) *neenu* aanandangaa *unnaanu.*

(T) (ii) (a) ataniki *digulugaa undi.*
(b) *neenu* digulugaa *unnaanu.*

We can now make the following points:

(i) (a) In Telugu ' physical feelings ' are adverbial attributives ending in ' *-gaa* ' (=ly).

(b) We can consider these sentences ' subjectless '; another way of accounting for ' GNP '+ marker at the end of the verbal group is to pre-suppose a ' subject nominal ' like ' paristhiti ' (=condition) or ' aaroogyam ' (=health).

(c) The sufferer is in the ' dative ' case (-ku=to-) 1 (T) (i) and (ii).

(ii) Mental feelings offer us a choice in Telugu:

(a) We can presuppose a ' paristhiti ' type or ' manasu ' (=mind) type nominal in which case the sufferer is in the dative case. 2 (T) (i) (a) and (ii) (a).

(b) The sufferer is the 'subject' and determines the 'GNP marker; the 'feeling' is realized as an adverbial here too.' The observations made here seem largely to agree with the observations made regarding the verbs of 'perception' in 7.11.

9.2. In English and Telugu—most probably in all human languages—we can make a broad distinction between '+process (or events)' and '-process (or event)' nouns. '+Process' nouns, in terms of their experiential content, refer to something which takes place across a time-span. In English nouns like 'demonstration', 'marriage' and 'dance' are '+process' nouns. These examples are either derived from verbs (marry, demonstrate) or represent cognate ranges of verbs of the same form (dance). Nouns of this type can cooccur only with such verbs as 'stop', 'finish', 'begin', 'take place', 'occur' etc. '-Process' nouns like 'chair' and 'man' cannot cooccur with the verbs given above. For example:

3 (E) Their marriage took place on 15 December.
4 (E) The demonstration occurred at Nampally.
*5 (E) The chair took place.

The acceptability of statements like:

6 (E) The car stopped.
7 (E) He stopped the car.

depends on the interpretation:

6a (E) The car's movement stopped.
7a (E) He stopped the car's movement.

Similarly in Telugu nouns like 'peLLi' (=marriage), 'pradarsana' (=demonstration) and 'aaTa' (=play are '=Process' nouns and can cooccur with verbs like 'jarugu' (=happen, or occur), 'aagu' (=stop), 'modalagu' (=begin), 'agu' (=take place), 'puurtiagu' or 'ayipoovu' (=finish or complete). '-Process' nouns like 'kurcii' (=chair) and 'maNisi' (=man) cannot cooccur with these verbs:

3 (T) vaaLLa *peLLi* padiheenoo teedii *ayindi*.
4 (T) aa *pradarsana* aabideanTaruloo *jarigindi*.
*5 (T) aa kurchii ayindi.
(This is different from 'The making of that chair is over').
6 (T) aakaaru agindi.
7 (T) atanu kaarunu aapEEDu.
6a (T) aa kaaru naDaka aagindi.
7a (T) atanu aakaaru naDakanu aapEEDu.

9.3. The foregoing discussion of ' ±process ' nouns is of theoretical interest, but when we discuss the same phenomenon with reference to " Subject (Ngp.) + Predicator (be, become etc.) + Complement intensive (ngp.) type clauses, we find some interesting contrastive features. Consider:

8 (E) (i) (a) He was old.
(b) He is old.
(ii) (a) He became old.
(b) He has become old.
(c) He had become old.....

3 (T) (i) atanu musalivaaDu.
(ii) atanu musalivaaDu ayyaDu.

9 (E) (i) He [is / was] a teacher.
(ii) He [became / has become / has become] a teacher.

9 (T) (i) atanu Tiicaru.
(ii) atanu Tiicaru ayyaDu.

These sets show the following points of contrast:

(i) In each sentence there are two nominal groups,

(ii) The first set of sentences may be said to represent statements of ' situation ' (ascrpitive) and the other one of ' change '. For example the expression ' is a teacher ' does not imply ' was not a teacher ', whereas ' become a teacher ' implies ' was not a teacher '.

(iii) Statements of ' situation ' establishing a link between two nominal groups demand a ' be ' in English; In Telugu this relation is marked by the absence of verbal items.

(iv) Statements of ' change ' demand the use of ' become ' [be =come ' (come to be)] in English and ' agu ' in Telugu.

Examining these points carefully, one might conclude that:

the relational features of ' situation ', or ' change ' can be ascribed to the second nominal group in the sentence which eventually determine the choice of the verb to express the relation.

9.4. For purposes of contrastive analysis we will consider four classes of groups which function in clause-structure. They are:.

(i) The nominal group.

(ii) The verbal group.

(iii) The attributive group.

(iv) The prepositional group.

The 'nominal group' functions as 'Subject' or 'Complement' (this term includes traditional complement and object) in clause structure. The 'verbal group' functions as 'Predicator' and 'Prepositional group' as an 'adjunct' or 'existive complement' (He is '*in the garden*'). The 'attributive group' is a cover term for 'complementative adjectives' and 'manner adverbials'. The 'complementative adjectives' are those adjectives which function as complements in clause structure:

10 (E) (i) He $\left\{\begin{matrix}\text{was}\\\text{is}\end{matrix}\right\}$ *silent*.

(ii) He remained *silent*.....

(iii) He became *silent*.....

Whether used as 'complements' in 'be'-type constructions or as 'epithets' of a headword (noun) in the structure of a nominal group, these adjectives function primarily as an 'attribute' of a noun. For example:

11 (E) The *silent boy* at last burst into laughter.

can be considered as a complex sentence 'conceptually' being similar to the sum total of the following:

12 (E) The boy was silent (for a long time).

13 (E) At last the boy (or he) burst into laughter.

Manner adverbials are items such as:

well, fast, nicely, wonderfully, proudly.....

These adverbials function as attributes to the 'predicator' of the given sentence. The sentences:

14 (E) He painted her picture *nicely*.

15 (E) (i) He painted her picture.
(ii) The way he painted it *was nice*.

16 (E) The *nicely* painted picture of hers was produced by him.

may be said to have almost same meaning-structure. Similar classification of groups can be made in Telugu too but items with similar cognitive content

may not fall into the same groupings in both the languages. Adjectives in Telugu generally do not function as complements. The few that function as complements and look like adjectives are in fact nouns and are different from adjectives which function as epithets:

17 (T) (i) adi *kaSTamayna pani.*
(ii) (a) [Lit: That work (is) (one of) difficult/difficulty.]
(b) aapani *kaSTangaa* undi.
[Lit: That work is difficult.]

(E) (i) That is a *difficult* work.
(ii) That work is *difficult.*

These distinctions further strengthen our move to conflate ' complementative adjective group ' and ' manner adverbial group ' in English into one group: the ' attributive group '. This will take care of the fact that both perform the same function, namely ' attribution '—their morphological differences are predictable:

18 (E) (i) He did a *nice* job.
(ii) He did it *nicely.*
(iii) The *nicely* done job.....
(iv) This is *nice.*

18 (T) (i) atanu *manci* pani ceesEEDu.
(ii) atanu adi *manciga* (or *baagaa*) ceesEEDu.
(iii) manciga (or baagaa) ceesina pani.....
(iv) (a) idi *mancigaa undi* (or *baagundi*).
(b) idi *mancidi.*

' UNDu ', being a full verb in Telugu (unlike ' be ' of English), takes an adverbial attribute or when the verb is omitted, the adjectival attribute gets nominalized. In fact, we have only one kind of attributive group in Telugu—the adverbial one in contrast with two kinds of attributive groups in English.

9.5. The structure of the prepositional (English) or post-positional (Telugu) group is as follows:

English: Preposition + Nominal group
Telugu: Nominal group + Post position

The '-positions ' (+Prepositions and Postpositions) indicate the relationship between the action or process or state indicated in the verb and the person or thing or place or time indicated in the noninal group. So in a way the positional ' groups can be considered as nominal groups marked for their underlying relationship with the verbal group:

19 (E) (a) It was sent *by John.*
(b) She gave it *to him.*
(c) She sent it *with him.*
(d) She took it *from him.*
(e) The students went *to the cinema.*
(f) She left them *at the project house.*

19 (T) (a) adi *jaan ceeta* pampabaDDadi (rare).
(b) aame daanni *ataniki* iccindi.
(c) aame daanni *atanitoo* pampindi.
(d) aame daanni *atanidaggaranunci* tiisukondi.
(e) sTuuDenTlu *sinimaaku* veLLEEru.
(f) aame VaaLLanu *praajekTu-hoosedaggara* (or (*vadda*) vadili-peTTindi.

The relations specified by the markers underlined in the above sentences are as follows:

(a)	(E) by (T) ceeta	agentive
(b)	(E) To- -ku	receiver
(c)	(E) With- (T) too-	carrier
(d)	(E) from (T) daggaranunci	source
(e)	(E) To- (T) -ku	point of ' reaching '
(f)	(E) at (T) vadda or daggara	Place (or location)

These examples make it clear that a useful contrast can be made between the behaviour of the prepositions of English and the postpositions of Telugu—the residual nominal groups being discussed separately, we will come to ' prepositions ' later in the chapter.

9.6. The structure of the nominal group in English may be said to consist of three elements: pre-head modifier, head-word and post-head qualifier. ' Post-head qualifier ' is either a reflexive or a defining relative clause or ' a prepositional group ' which can be considered as ' a shortened or potential relative clause '.

9.61. To get a good picture of the different kinds of modifiers in English, it will be useful to have a look at the analysis of the ' nominal group ' presented

by Henry Lee Smith, in his paper " Syntax and Semology " (NSLL No. 16, p. 93):

1	2	3	4	5	6	7	8	9	10	11
/ All /	the /	ten /	other /	similar /	fine /	old /	aging /	grey /	stone /	houses /
A			B				C			
Indicating			Classifying				Qualifying			

The classificatory names suggested by Smith may be rewritten as follows:

(i) 1, 2 .. .. .. Determiners
(ii) 3 .. .. .. Numerals
(iii) 4, 5 .. .. .. Referentials
(iv) 6, 7, 8, 9 .. .. Epithets
(v) 10 .. .. .. Classifier (Noun)

Among these modifiers ' epithets ' have the potentiality of functioning as ' complements ', and in this sense ' adjectival complements ' are post-head qualifiers.

17 (E) (i) The(se) houses are old.
(ii) The(se) houses which are old.
(iii) These old houses.....
(iv) The(se) are the ones which are old.
(v) The(se) houses are mine.
(vi) The(se) houses which are mine
•(vii) These [my / mine] houses.
(viii) These houses are the ones which are mine.

' Old ' being an adjective can function both as a ' post-head + be complement ' and a ' pre-head ' modifier. ' mine ' (=my one(s)) being a nominalized form of ' my ' cannot function as pre-head modifier and ' my ' being a determiner of ' this/these ' type cannot co-occur with them. " Classifiers " are generally ' nouns ' and in other contexts can function as head-words of a nominal group. So the discussion of these items will be part of our discussion of nouns. ' Epithets ' will be discussed under the ' attributive group '. The ' intensifiers ' like ' very ', ' rather ', ' much ' etc. which function in relation with the ' attributive group ' will also be discussed in that connection. Then we are left with three types of modifiers—determiners, numeratives and referentials.

9.62. The determiners in English can be classified as follows (Telugu equivalents are given in brackets):

(i) generic (a) singular (1) *the/a* [ϕ]

(ii) specific (a) Possessive

(a1) Interrogative (3) Pronomial: *whose* [evari]
(4) Non-pronomial: (whic...'s) [ee....(i-anϕ]

(a2) Non-interrogative (5) Pronominal: *my, your, our, their, his, her, its, one's.* [naa, mii, maa, vaaLLa, atani, aame, daani, tama]
(6) Non-pronominal: [....'s] [....(i,a,ϕ)]

(b) Demonstrative

(b1) Interrogative: individualised (7) which {ee-}
non-individualised (8) what {}

(b2) Non-interrogative : non-near (9) these
(10) this [ii-]
(11) those
(12) that [aa-]

(b3) Neutralized reference (13) the [aa-ϕ]

(iii) Inclusive (a) Positive:

(1) Singular
individualized (14) each [okkoka]
non-individualised (15) every [prati]

(2) Non-singular
dual (16) both [iddaruu] m or q
non-dual (17) all [andaru-] m or q

(b) Negative:

(1) Direct {dual (18) neither (spread over) (Neg. and Vgp.)
non-dual (19) no

(2) Indirect {dual (20) either (ee--final) (m) vowel
non-dual (21) any (h) length

(iv) Non-inclusive (a) Selective:

(1) Open

dual (22) either (ee--ayna)

Non-dual (23) any (m) n(q)

(2) Restricted

Singular (24) one [oka]

Non-singular (25) some [konni etc.]

(b) Non-selective:

Singular (26) a (n) [oka ϕ]

Non-singular (27) some [konni]

The use of these determiners in specific sentences will make our analysis and contrast clear. Now consider the following:

18 (i) (E) // (1) The dog is a faithful animal. //
(T) // [X] kukka viswaasamgala jantuvu. //
(ii) (E) // (1) A boy is a boy (after all). //
(T) // [X] pillavaaDu pillavaaDee. //
(iii) (E) // (2) [ϕ] Dogs are faithful animals. //
(T) // [ϕ] kukkalu viswaasamgala jantuvulu. //

The generic use of ' the ' and 'a ' refers to a member of a class as a representative of the class, not as an individual. This does not have any equivalent in Telugu. In Telugu the generic use of a noun is marked by the absence of modifiers.

19 (i) (E) // (3) *Whose* theory is that? //
// adi *evari* siddhaantam? //
(ii) (E) // (4) *Which* pandit's theory is that? //
// adi *ee* panDitula siddhantam? //
(iii) (E) // (5) That is *my* theory. //
(T) // adi *naa* siddhaantam. //
(iv) (E) // (6) That is Halliday's theory. //
(T) // adi haliDeegaari siddhaantam. //

An important point to be noted about the possessives is connected with the different shapes of the ' possessive markers.'. In Telugu whether it is a pronominal or a proper noun, a ' u-ending ' word changes its shape into '-i '.

atanu .. .. atani (=he—neutrally polite)
halideegaaru .. halideegaari (proper noun)
vaaru .. .. vaari (he or she (very polite)

raamuDu .. .. raamuDi (proper noun)
uuru .. .. uuri (=village)

In English we find some difference in this area:

He .. .. his
Chomsky .. .. Chomsky's
Sippy .. .. Sippy's
It .. .. its
Barnett .. .. Barnett's

Unifamiliarity with these changes leads to such errors as:

It .. .. *It's

20 (i) (a) (E) / / (7) *Which* theory is that? / /
(T) / / adi *ee* siddhaantam? / /
(b) (E) / / (8) *What* theory is that? / /
(T) / / adi *ee* siddhaantam? / /
(ii) (a) (E) / / (9) *These* chairs are of Godrej make. / /
(T) / / *ii* kurchiilu goodrej vaaLLavi. / /
(b) (E) / / (10) *This* car is a Fiat. / /
(T) / / *ii* kaaru fiyaT kaaru. / /
(iii) (a) (E) / / (11) *Those* houses are of R.T.C. officers. / /
(T) / / *aa* iLLu R.T.C. aafiisarlavi. / /
(b) (E) / / (12) *That* house is very spacious. / /
(T) / / *aa* illu caalaa peddadi. / /

The three sets of sentences given above have one thing in common: two determiners of English have one equivalent in Telugu. English makes a distinction between 'plural' *vs.* 'non-plural' demonstratives; Telugu does not show this distinction:

21 (i) (E) / / (13) My book is on *the* table. / /
(T) / / naa pustakam [X] Teebulu miida undi. / /
(ii) (E) / / (13) **The* dog was walking on three legs. / /
(T) / / *aa* kukka muuDu kaaLLa miida naDustuundi./ /
(iii) (E) / / Close *the* door! / /
(T) / / [X] talupu muusey! / /

A tentative generalization can be made about the two alternatives for 'the' in Telugu—aa / ϕ. 'aa' is present in Telugu where the reference is as strong

as of ' that ' (=' aa ' in Telugu (see 20) (iii) be)) and when reference to the particular place or thing is implied (21) (ii).

22 (i) (E) / / (14) *Each* man may try twice. / /
(T) / / *okkokaru* renDumaaTLu prayatnincavaccu. / /
(ii) (E) / / (15) He has read *every* book in the school. / /
(T) / / atanu baLLoo unna *prati* pustakam cadivEEDu. / /
(iii) (E) / / (16) *Both the* girls are dancers. / /
(T) (i) / / *aa* ammaayilu iddaruu Daansarlu. / /
(ii) / / *aa* iddar(u) ammayiluu Daansarlu. / /
(iv) (E) / / (17) *All the* toys cannot be sold to one customer. / /
(T) (i) / / *aa* bomma*lanni Tnii* okkarikee ammaTaaniki villeedu. / /
(rare) (ii) / / *aa anni* bommalnu okkarikee ammaTaaniki viileedu. / /

' Both ' and ' all ' in English occur as ' prehead modifiers ' or predeterminers. Telugu ' annii ' (andaru, anTaa etc.) and ' iddaruu ' (renDuu etc.) can function as ' prehead modifiers ' as well as ' posthead qualifiers ' and occur only *after* ' *aa* '.

23 (i) (E) / / (18) *Neither* girl is beautiful / / (=*Neither of the two girls*).
(T) / / (aa iddariloo) *ee* ammaay*ii* andagatte *gaadu*. / /
(ii) (E) / / (19) *No* girl is beautiful (among *them*). / /
(T) / / (vaaLLa loo) *ee* ammay*ii* andagatte *gaadu*. / /
(iii) (E) / / (20) I *don't* have *any* books to read. / /
(T) (i) / / naadaggara cadavaDaaniki pustakaal-*eemii leevu*. / /
(ii) / / naadaggara cadavaDaaniki *eem*(*ii*) pustakaal *leevu*. / /

The negativity as expressed by ' neither ', ' no ', ' not . . . . either ' and ' not . . . . any ' is spread over several items in Telugu. A student will have to remember. that ' neither ' is the same as ' not . . . . either ' and ' no ' is the same as ' not . . . . any '. We would have to teach them to avoid—*' no . . . . any '. Telugu speakers generally equate ' not ' with ' kaadu ' and ' no ' with ' leedu ', which is a wrong equation.

24 (i) (E) / / (21) *Either* book will do. / /
(T) / / (aa renTiloo) *ee* pustakam*ayna* panikostundi. / /

---

anni may not be preceded by '*aa*'

(ii) (E) // (22) '*Any* book will do. //
(T) // *ee* pustakam*ayna* panikostundi. //
(iii) (E) // (23 and 24) *One* day *an* old man came to my house. //
(T) // *oka*arooju, maa inTiki *oka*musalaayana vaccE-EDu. //
(iv) (E) // (25) He is a fool. //
(T) // vaaDu [X] oTTi cavaTa. //
(v) (E) // (26) I want *some* more books.
(T) // naaku mari*konni* pustakaalu kaavaali //
(vi) (E) // (27) *Some* books are more interesting than others. //
(T) // *konni* pustakaalu migataavaaTi kannaa aasakti-karanga unTaayi. //

' Either ' and ' any ' (in positive meaning) have one equivalent ' ee. . . . ayan '. Similarly ' one ' and ' an ' or ' a ' are equitable to ' oka '. ' a ' in some contexts has no equivalent expression in Telugu. We can now sum up the main points of contrast in this area:

(i) Some English determiners do not have any exact one-word equivalents in Telugu: they are distributed over two or more items in Telugu.

(ii) There are cases in which two or three determiners in English have only one equivalent in Telugu.

(iii) Then there are some determiners which have translation equivalents in Telugu but not in all contexts.

(iv) In some contexts a feature like final-vowel-lengthening may be said to function like a modifier.

(v) In English we cannot select more than one determiner to go into a nominal group, in Telugu we can:

25 (E) // All (d_1) the (d_2) three(n) nice(e) convent(c) girls(h) //.
(T) // andamayna (e) aa (d) mugguru (n) kaanvenTu ammaa-yi*luu* (h+d_1). . . . //

We have noticed in 25 that the epithet in Telugu can occur either before or after the determiner:

26 (T) (i) // aa (d) andamayna (e) ammaayi (h). . . . //
(ii) // andamayna (e) aa (d) ammaayi. . . . //
(E) (i) // the beautiful girl . . . . //
*(ii) // Beautiful that girl . . . . //

The examples make it clear that in English epithets can occur only after the determiners. [Note: d=determiner, n=numerals, e=epithets or adjectives, c=classifiers, h=headword].

9.63. Numerals are numbers, both ordinals (one, two...) and cardinals (first, second....). In English 'n' normally occurs before 'e' which in turn occurs before 'h'. In Telugu 'n' can occur in different positions. Examine the following:

27 (E) The (d) third (n) beautiful (e) girl (h) ....
(T) (i) andamayna (e) aa (d) muuDoo (n) ammaayi (h) ....
(ii) aa (d) andamayna (e) muuDoo (n) ammaayi (h) ....

28 (E) The (d) three (n) beautiful (e) girls (h) ....
(T) (i) andamayna (e) aa (d) mugguru (n) ammaayilu (h) ....
(ii) aa (d) andamayna (e) mugguru (n) ammaayilu (h) ....
(iii) aa (d) mugguru (n) andamayna (e) ammaayilu (h) ....
(iv) aa (d) andamayna (e) ammaayilu (h) mugguru (n) ....

29 (E) All (d_1) the (d_2) three (n) beautiful (e) girls (h).
(T) (i) andamayna (e) aa (d_2) mugguru (n) ammaayil*uu* (h+d_1).
(ii) andamayna (e) aa (d_2) ammaayilu (h) mugguru*uu* (n+d_1).
(iii) aa (d_2) andamayna (e) mugguru (n) ammaayil*uu* (h+d_1).
(iv) aa (d_2) andamayna (e) ammaayilu (h) mugguru*uu* (h+d_1).

30 (E) (....) Three (n) beautiful (e) girls (h) ....
(T) (i) andamayna (e) ammaayilu (h) mugguru (n) ....
(ii) mugguru (n) andamayna (e) ammaayilu (h).
(iii) andamayna (e) mugguru (n) ammaayilu (h) ....

An examination of these examples makes it evident that Telugu offers a greater variation in the structuring of modifiers and qualifiers than English. The following points about the numerals (n) may be useful for teachers:

(i) In both the languages cardinals (n°) occur before 'h'—In English before 'e' and in Telugu before or after 'e'.

(Telugu) a) e d n° h .
b) d e n° h .

(ii) In English 'ordinals' (n°) like the cardinals, can occur only before 'e' (e, h). In Telugu 'n°' can occur in the following patterns:

(1) (a) e d n° h
(b) d e n° h
(c) d n° e h
(d) d e h n°

(2) (a) e d_2 n h+d_1 [aa(d) mugguruu (n+h)=all(d_1) the (d_2) three]

(b) e d_2 h n°+d_1

(c) d_2 e n° h+d_1

(d) d_2 e h n^1+d_1

(3) (a) e h n° .....

(b) n° e h .....

(c) e n° h .....

Besides the positional significance of ' n° ' and ' n° ' the patterns given above, reflect the different arrangements in the ordering of ' modifiers ' in Telugu nominal group structure.

9.64. Referentials are items like the following:

other, similar, remaining, additional, identical, same .....
These items are called ' referentials ' because of their being in a way elliptically equivalent to:

' other ' (=itaramayna)	..	other than the ones referred to
' similar ' (=aTuvanTi)	..	similar to the ones referred to
' remaining ' (=migilina)	..	remaining with reference to the items removed
' additional ' (=adanangaa)	..	additional to the items referred to
' identical ' (=okeerakapu, adee rakapu)	..	identical with the ones referred to
' same ' (=adee—)	..	same as the ones referred to

The occurrence of ' same ' excludes the occurrence of ' other '. The referentials in both the languages perform the function of anaphoric cohesion, by implicit reference (to the facts or things or persons) recoverable from the text or context.

9.7. The verbal group in English is structured as follows:

(modal) + (tense) + lexical verb + aspect.

Categories in parenthesis are optional. ' *Modals* ' refer to the speaker's attitude to the hearer and the content of the discussion. ' *Tenses* ' refer to the ' time ' reference, if any, present in the verbal group. The ' *lexical* ' item carries the actual experiential content of the group. ' Aspect ' refers to the concept of action being 'perfect' ('complete') or " non-perfect " (incomplete) that is, yet *to begin* or *finish*. When fused with the lexical verb, aspect is seen suffixed to the stem of the lexical verb; otherwise it occurs before it.

walk + perfect (fused) ..... walked.

walk + perfect (discrete) ..... *did* walk.

When ' discrete ' the *perfect* does not tolerate any other features in the verbal group:

walked / did walk
has walked
*has did walk
*had did walk
walk / does walk
walk / do walk

* [was / is] [does / do] walk

In Telugu the structure of the verbal group is:..

Lexical verb + (modal) + aspect + (tense).

We shall now take some of the forms of the ' lexical verb + aspect (+finite) ' and discuss their properties:

' *sung* ' (-en) — non-finite form of *sang* (usually seen in the environment of ' have ' and ' be '.) When used with ' have ', it keeps its ' perfect ' meaning with it. When used with ' be ' or used alone, it has a passive sense :

31 (E) He [has / had] sung a song.

32 (E) The song is sung by .....

33 (E) Sung by ....., the song was .....

' *paaDi* ' (-i-) .. This Telugu form becomes finite when GNP suffix gets attached to it. Tense is occasionally used in the context of ' perfect ', specially in formal speech or writing:

e.g. paaD (i) unnaaru
paaD (i) unTaaru

' *having sung* ' — This non-finite form, where tense is neutralized, is used to indicate an action completed before the beginning of another action. This form will be ' -have sung ' after modals:

will have sung
would have sung

These forms can in a way be described as 'modalized tense' markers (+1). Forms like:

will sing
would sing

can be described as 'modalized aspect' markers (+1).

'+*singing*' (-ing) .. This form, when used with 'be' represents 'imperfectness' as 'progression' (yet to complete—not yet to begin). When used alone, sometimes this refers to simultaneity of the action specified in itself and the action specified in the Vgp of the main clause, for example:

34 (E) He looked at me, scratching his bald head.

35 (E) Looking at the girl, he started running .....

'*paaDtu-*' .. This form shows 'yet to begin-ness' (or habit not yet deserted) when used with Gnp markers as in:

36 (T) aayana paaDtaaDu.
(=He sings / will sing).

When used alone, this form shows 'yet to completeness' (=progression).

Though we have not listed here all the possible combinations, it will not be difficult to the discuss other combinations on the basis of the given ones. The examples show that Telugu and English differ quite a bit in the area. The 'Gnp' marker in English is carried by the first element, if necessary, in the Vgp and in Telugu it is in the last position.

9.71. Some of the important modals in English are:

(1) (a) will/would (future/determination)
(b) shall/should (future/*certainty*)
(2) may/might (probability)
(3) can/could (capacity)
(4) must (obligation)
(5) ought to (obligation)

The following too can be considered as some kind of modality-expression forms:

going to, used to, need to, able to, about to, dare to, have to, be to.

We do not get exact equivalents for all these forms in Telugu. Telugu modals do not have two forms (shall/should). Some of the modals in Telugu are:

gala (capacity), tiiru (certainty), poovu (immediacy) (*e.g.* ceeyaboo aunnaaDu), vaccu (probability), valayu (obligation).

In English the modals are used to mean a number of things. 'can' and 'may' are used for 'permission'—

37 (E) He [can / may] do it.

The 'sequent' forms of these (*i.e.*, could and might) are not used in the same way. These complexities show up when we add the feature 'negative' to these forms:

38 (E) He '*may not*' do it.

is not a negative of (37) in the sense of 'permission'. Though such complexities are found in Telugu modals too, we cannot find one-to-one correspondence between English and Telugu in this case. [General correspondence: English—He may do it; Telugu—'ceyavaccu'. English—He may not do it; Telugu—'ceyakapovaccu' (non-prohibitive)].

9.72. Aspect in English and Telugu, as we have discussed earlier, is of two kinds—'perfect' and 'non-perfect' but their realisations have certain marked features:

(i) English can detach aspect from the lexical verb and express it in 'do' form:

Did sing/sang

Do(es) sing/sing(s)

Telugu cannot do that.

(ii) English has different shapes with reference to finiteness and environment:

/ sang/sung (nf) / — have sung/(modal)

/ sing/singing (nf) / — sing/(modal)

Telugu adds finiteness to the Vgp. in the form of Gnp markers. English does it only in the third person singular form in all the verbs and first person singular in the case of 'be' in all its functions.

(iii) In Telugu the ' non-perfect ' form with ' Gnp ' marker refers either to ' future ' (yet-to-beginness) or ' habit ' (yet to stop re-curring). For example:

39 (T) miiru veLLakkarleedu, aayna vastaaru.

(E) You needn't go, he *will come* here.

but not

40 (E) *He will sing in the special concert too.

which is different from:

41 (E) He will sing in the concerts arranged for the next year.

(iv) As seen earlier (Chapter II) English chooses aspect more than once, whereas Telugu chooses it only once.

9.73. ' Have ' and ' be ' as tense markers have already been discussed in Chapter II. In contrast with the two forms in English, Telugu has only one marker for tense namely ' uNDu '; Telugu makes a three way distinction on time-scale and English makes a two-way distinction and modifies its non-past with different modals (will/shall) for finer distinctions.

9.8. The ' attributive group ' as noted earlier includes both ' adjectival ' and ' manner adverbial ' groups—used as separate groups but not as modifiers in the structure of another group. For example, the adjectivals and adverbials are not ' attributive groups ' but just attributive modifiers.

42 (E) This is an *excellently* painted picture.

43 (E) This is an *excellent* picture.

But in the following they can be considered separate groups:

44 (E) He painted the picture *excellently*.

45 (E) The picture is *excellent*.

46 (E) The picture is *excellently* painted.

47 (E) The picture is painted *excellently*.

As the examples make it clear, these adjectival and adverbial forms behave alike in attribution and modification. Attributions with reference to nominals differ from those with reference to verbals. There are also cases where the distinction has got neutralized in modern English. Consider the following sets of sentences:

48 (i) (E) He speaks very *eloquently*.
(T) aayana caalaa *anargaLangaa* maaTlaaDataaru.

(ii) (E) He is an *eloquent* speaker.
(T) aayana *anargaLamaina* Vakta.

(iii) (E) His speech was very *eloquent.*
(T) aayna upanyaasam caalaa *anargaLangaa* unNNindi.

49 (E) He runs *fast.*
(T) aayana *veeganga* parigettutaaDu.

50 (i) (E) He read that poem *well.*
(T) atanu aa padyanni *baagaa* cadiVEEDu.

(ii) (E) His reading is *good.*
(T) atani pathanam *baavu*ndi (*baagaa* undi).

(iii) (E) *Good* reading always impresses you.
(T) *manci* pathanam mimmalnu meppistundi.

51 (i) (E) She looks *beautiful.*
(T) aame andangaa kanpistundi.

(ii) (E) She dances *beautifully.*
(T) aame *andanga* Daansceestundi.

(iii) (E) She is a *beautiful* dancer.
(T) aame *andamayna* Daansaru.

(iv) (E) The *beauty* of her dance charmed me.
(T) aame Daansu (yokka) *andam* nannu mugdhuNNi ceesindi.

52 (i) (E) Understanding her speech is *difficult.*
(T) aame maaTalu arthamceesukoovaDam *kaStam.*

(ii) (E) His *difficulty* cannot be solved.
(T) atani *kaStam* (manam) tiircaleemu.

(iii) (E) That is a *difficult* lesson.
(T) adi *kaSTamayna* paaTham.

We might deduce the following points from the examples given above:

(i) The attributives in English and Telugu can appear in three forms:

e.g., *andam* (Noun), *andamayna* (adj.), *andangaa* (adv.).
beauty (Noun), *beautiful* (adj.), *beautifully* (adv.)

In Telugu adjectives and adverbs are derived from noun forms whereas in English the general derivational process is:

Noun ⟶ adjective ⟶ adverb (or adj.) $\begin{bmatrix}\text{adv.}\\ \text{noun}\end{bmatrix}$

About Telugu word 'manci' a note may be added. The dialects which have 'mancigaa' as the adverbial form, have 'manci' as adjective as well as noun (=goodness). In other dialects where

' baagaa ' is the adverbial form corresponding to ' manci ' as adjective, (e+good——well,), an old noun form ' baagu ' exists.

(ii) Adverb in English is used after the verbal groups or before the verbal in a participial expression –the first we call an instance of the attributive group. It is not used after linking verbs:

*53 (E) He looks cheerfully.

*54 (E) He is nicely.

*55 (E) He remains silently.

In Telugu only the adverbials are used with linking verbs (as well as other regular ones) but not the adjectivals as in English.

53 (T) atanu *santooSangaa* unnaaDu.

54 (T) atanu *andangaa* unnaaDu.

54 (T) atanu *nissabdangaa* unnaaDu.

*56 (T) atanu { santooSam(n) / santooSamayna (adj.) } kanipistaaDu.

(E) (i) He looks cheerful.

*57 (T) atanu { andamayna / andam } unnaaDu.

(E) (i) He is nice.
*(ii) He is niceness.

*58 (T) atanu { nissabdam / nissabdamayna } unnaaDu.

(E) (i) He remains silent.
*(ii) He remains silence.

(iii) Here a problem crops up whether ' kaSTam ' used as complement should be considered a noun or an adjective. All lingustic evidence internal to Telugu will give it the status of a noun. This goes to show that in Telugu the attributive group is always an adverbial because adjective can never be used as a separate group.

(iv) As modifiers, in both the languages, adverbs and adjectives share similar features:

caalaa *manci* (adj.) pani=very *good* thing.
caalaa *baagaa* ceesina pani=very *well* done job.

9.81. It might be useful now to look at the structure of the attributive group. An attributive is sometimes further modified by an intensifier:

very good = *caalaa* manci

quite nicely = *caalaa* baagaa

extremely well = *caalaa* goppagaa

English seems to be richer in intensifiers:

very, rather, pretty, more (-er), most-est, quite, so, much, as, too, how etc.

In Telugu we have fewer intensifiers equating with the English ones:

caalaa, entoo, marii

For example ' caalaa ' seems to neutralize in many cases the different shades of content expressed by ' very, pretty, quite and too '. This is one of the reasons why the Telugu speakers ignore these shades of meaning.

9.82. Clubbing modifiers and intensifiers (sub-modifiers) together, we can make the following points of contrast (points not discussed above are brought in too):

(i) Telugu does not use any forms equivalent to ' the ' and ' a(n) '.

(ii) In Telugu the pronominal possessive may, in some cases, be omitted.

59 (E) /// Go // and have your meal ///
(T) /// pooyi //[X] annam tinu ////

(iii) Telugu uses plural pronominal possessives to refer to items like parents, country and village. English uses singular forms in these contexts:

' *maa* naanaa ' = ' my father '

' *maa* desam ' = ' my country '

(iv) Telugu can use ' eemi ' (=any) and ' leedu ' (=no) in the same sentence whereas English cannot.

*60 (E) (i) // There is *no any* objection .... ///
(ii) // There *isn't any* objection .... //
(T) // abhyantaram *eemii leedu* //

(v) In Telugu ' caalaa ' does not make any distinction between countables and uncountables:

caalaa paalu = *a lot of* milk
caalaa panDlu = *many* a fruit
caalaa markulu = *many* marks

The following expressions will be unacceptable because in English a distinction is made between ' countable ' modifiers and ' uncountable ' or ' mass ' modifiers:

*much marks
*many milk

(vi) In Telugu the interrogative pronoun 'enta' (= how much) is used to ask questions about time as well as price. English makes a distinction between ' what ' and ' how much ':

61 (E) (i) What is the time now?
*(ii) How much is the time now?
(T) Taym enta ayindi?

62 (E) How much did you spend for that?
(T) miiru daaniki entakharcu peTTEEru?

(vii) Telugu does not generally distinguish between expressions for ' both +neg. ' and ' neither of ', and ' all +neg. ' and ' none of '. Differences, if any, are maintained in intonation:

63 (T) // *iddaruu* annam tinaleedu //
(E) (i) // *Both* of them didn't eat their meal. //
(ii) // Neither of them ate his meal. //

64 (T) // andaruu raaleedu. //
(E) (i) // All of them didn't come. //
(ii) // None of them came. //

Telugu expresses complete negation in ' *evvarru+neg.* ' As it has an initial questioning element ' e ', it is not equated with any of the elements given above. In fact ' evvaruu +neg.' is equivalent to ' neither of ' and ' none of '.

' *-Positional group* ':

9.9. The prepositional group in English and the post-positional group in Telugu perform the same function. Prepositions and post-positions specify relationships between nominal groups and verbal group(s) in a given sentence. In this section we will contrast the functional values of a few Telugu and English ' -positionals '. There are three points worth-mentioning in this area:

(1) The relational markers have different positions in English (pre-nominal) and Telugu (post-nominal).

(2) The range of these markers differs between the two languages under consideration. A postposition might be translationally equivalent to many prepositions depending upon the syntactic and semantic contexts. The reverse of this too is true.

(3) In some contexts Telugu postpositions do not have any equivalents in English. The reverse too is true.

9.91. Consider the following self-explanatory examples:

['-loo'—Telugu]:

65 (A) (i) (T) aayana in*Tloo* leeru.
(in-)
(E) (i) He isn't *in* the house.
(at-)
(ii) He isn't *at* home.

(ii) (T) aayana VaranDaa*loo* unnaaru.
(on)
(E) He is *on/at* the varandah.

(iii) (T) aayana kaaleejii*loo* unnaaru.
(ϕ)
(E) He joined [X] the college.

(iv) (T) naaku andu*loo* sagam kaavaali.
(+of-)
(E) I want half of it.

(v) (T) aayana kaar*loo* veLLEEru.
(by-)
(E) We went *by* car.

(vi) (T) aame cevi*loo* goNigEEDu.
(into-)
(E) He wispered *into* her ears.

(vii) (T) naa sneehitu*lloo* ayduguru DaakTarlu unnaaru.
(among-)
(E) I have five doctors *amomg* my friends.

(viii) (T) iirenTi*loo* naaku idee iSTam.
(between-)
(E) *Between* these two, I like this one.

(ix) (T) kaSTaa*lloo* kuuDaa, atanu itarulanu niSThuurangaa maaTLaaDaDu.
(in the midst of-)
(E) Even *in the midst of* difficulties, he doesn't talk to others harshly.

(x) (T) indu*loo* sandeecham leedu.
(about-)
(E) There is no doubt *about* this.

(xi) (T) meDa*loo* taaLi kaTTina marukSaNamee peLLikuuturu paDipooyindi.
(around-)
(E) The bride fell down soon after the 'taali' was tied round her neck.

(xii) (T) aaviSayam reeDiyoo*loo* ceppEEru.
(over-)
(E) It was announced *over* the radio.

A Telugu speaker generally considers '-loo' as an equivalent of 'in-'. Let us now take up English sentences with 'in' and see how they are translated into Telugu:

['in-']

65 (B) (i) (E) Such people are just one *in* a hundred.
(T) atuvaNTivaaru nuuTi*ki* okaru unTaaru.

(ii) (E) He came '*in*' the evening.
(T) aayana saayantram [X] vaccEEru.
(-gaa- adverbial suffix)

(iii) (E) He is *in* good health.
(T) aayana aaroogyan*gaa* unnaaru.

As we have noted above 'in' is considered the nearest equivalent of '-loo' in Telugu. When a Telugu speaker wants to master the uses of 'in', he will have to find the different functional values of 'in-' and '-loo' and also the differences between 'in' and 'within', 'in' and 'during', and 'in' and 'by':

65 (C) (i) (E) He came *in* a month.
(T) aayana oka nela*loo* vaccEEru.

(ii) (E) He came *within* a month.
(T) aayana oka nela *loopala* vaccEEru.

(iii) (E) He came *in* the morning.
(T) aayana udayam vaccEEru.

(iv) (E) He came *during* the morning hours.
(T) aayana udayapu ghadiyalaloo vacceEru.

'in' is less particular and definite than 'within' and 'during'. The difference between 'in' and 'by' can be seen in:

65 (D) (i) He came *by* car.
(ii) He came *in* a car.

Along with 'loo-' it might be useful to observe the values of 'loopala' and 'loopali*ki*' too:

65 (E) (i) (T) daanni gadi *loopala* peTTu.
(inside-)
(E) Put it *inside* the room.
(ii) (T) ataniki cokkaa*loopala* baniinu undi.
(under)
(E) He has a wasp *under* his shirt.
(iii) (T) aayana riTayr ayyee*loopala* tana kuturiki peLLiceyyaDam mancidi.
(before)
(E) It is better if he gets his daughter married *before* he, retires.

All these examples show that the prepositions of English and postpositions of Telugu cannot be said to have one-to-one correspondence.

9.92. '-ku' of Telugu equates in different contexts with 'to', 'for', 'at' 'by', 'ϕ', 'with', 'on', 'in', 'of' and 'because of'. Generally, however, 'ku' (or 'ki') is equated with 'to' and sometimes with 'for'. English 'to' and 'for' also show much variation when translated into Telugu. A Telugu speaker will have to observe, besides these differences, the differences between the following expressions:

66 (E) (i) (a) I brought a book *for* him.
(b) I brought a book *to* him *for* his brother.
(ii) (a) I gave a book *to* him..
(b) I gave a book *to* him *for* his daughter.
(iii) (a) He will come *at* five o'clock.
(b) He will come *by* five o'clock'.
(iv) (a) He went *to* Madras.
(b) He went *towards* Madras.
(c) He left *for* Madras.

(d) He reached Madras.

(e) He has arrived in Madras.

(v) (a) I went there for him.

(b) I went there *for* him (on his behalf).

9.93. ' nunci ' (or ' nuNDi ') in Telugu functions as a pointer to a specific moment of time or point of space. Its primary equivalent is ' from ', besides a few other prepositions specially ' since ' and ' for '. A Telugu speaker neutralizes the following distinctions made in English:

67 (E) (i) I am coming *from* the office.

(ii) He has been here *since* 1963.

(iii) He has been learning English *for* six years.

(iv) This film will be shown *from* Monday.

English makes a finer distinctions between the various uses of its prepositions:

68 (E) (A) (i) The train is coming *from* Delhi.

(ii) The station is two miles *from* here.

(iii) Let's escape *from* the danger.

(iv) Don't hide it *from* your sister.

(v) He *prevented* me *from* going to the U.S.

(vi) Don't absent yourself *from* your work.

(vii) He has taken it *away from* me.

(B) (viii) We shall stay here *for* three weeks.

(ix) He has been following me *for* three days.

(x) We walked *for* three hours.

9.94. ' gurinci ' (or ' guurci ') in Telugu does the function of ' about ' in English, though it equates with ' on ' and ' of ' in the same contexts:

69 (i) (T) aayana *gurinci* naaku caalaa telusu.
(about-)

(E) I know quite a lot *about him*.

(ii) (T) aaviSayam *gurinci* (also ' miida ') oka upanyassam ivvanYi.
(on)

(E) Please give a talk *on* that topic.

(iii) (T) aa pustakam *gurinci* miiru ceesina vimarsa caalaa baavundi.
(of-)

(E) The criticism you made *of* that book is very good.

The subtle distinctions between the three prepositions in this context are in a way neutralized in ' gurinci '.

9.95. '-too ' is one of the three frequently used postpositions in Telugu—the other two being '-ku ' and '-loo '. '-too ' is generally equated with English ' with '. In some contexts it equates with ' to ', ' in ' and ' Φ '. It specifies such relationships as ' instrument ', ' company ', ' concern ', ' compared ', ' hearer ', etc.

9.96. ' miida ' (or payna) of Telugu normally equates with ' on / upon ' of English. Sometimes it equates with ' about ' and ' in ' too. In quite a few cases ' on ' and ' upon ' seem to replace each other freely. Sometimes ' above ' too is represented in Telugu as ' miida ':

70 (T) naa *miida* caalaa mandi (siiniyar) aafiiserlu unnaaru.
(E) There are many (senior) officers above me.

9.97. The prepositions which refer to this difference vertically are the ones like:

above / below, over / under, up / down, underneath, beneath.

The last two are fairly rare. Similarly the prepositions like:

in, on, into, onto, out of

represent either ' motion ' or ' state ' with reference to a place nominal. The forms

in, on, at (by)

are used with different specific time units. For example:

[Φ]	(a)	*in* the	{ morning / evening }	= { udayam- / saayantram- }
[loo]	(b)	in *May*		= mee *loo*
[Φ]	(c)	on	{ Sunday / 15th Sept. }	= aadivaaram- / septembaru paditheenu na
[-ku]	(d)	by	{ fiveo'clock }	= aydu ganTala*ku*
[-loo]	(d)	at		
[-loo]	(e)	in	{ 1969 / that year }	= 1969 *loo* / aa samvatsaramu*loo*

The functions of prepositions in English vary according to the nominals they go with. In Telugu, in some cases, we do not get any postpositions at all.

10. Generally the syntactic features of a group are discoverable in the headword of the group. These syntactic features in turn are expressions of significant semantic properties of the headwords.

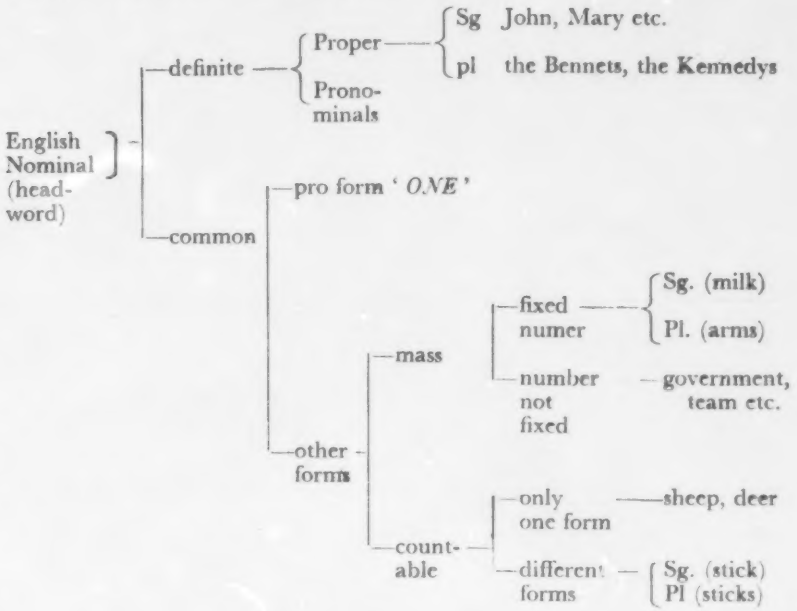
10.1. To illustrate the point made above, let us look at the nominal headwords. Here one point is worthnoting. Proper nouns and the so-called pronouns replace the whole nominal group, and not merely the headwords.

Nouns Consider the following:

m h q
71 (E) (i) *The one who is a professor* is standing in the corner.
m h
(ii) *The professor* is standing in the corner.

72 (E) (i) *Prof. Madhava Rao* is standing in the corner.
(ii) *He* is standing in the corner.

The sentences in (71) have fully structured nominal groups as subject and the sentences in (72) have definite nouns (which do not need any qualification or modification for definite reference) as nominal groups. On the basis of this distinction and a few more distinctions relevant in the semantic context, we can classify nouns in the following way;



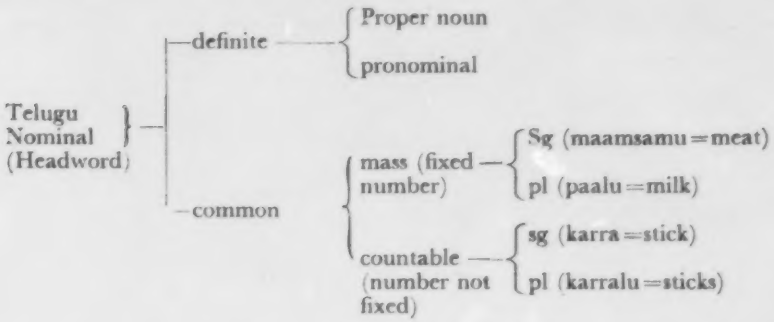
The number distinction which is quite important in the case of English nouns influences the forms of demonstrative and also verb forms:

73 (E) (i) *That* boy is foolish.
(ii) *Those* boys are foolish.

But such a concord is not seen in all the modifiers or verbal groups:

74 (E) (i) The boy standing there can be foolish.
(ii) The boys standing there can be foolish.

In Telugu the number system carried by nouns is as follows:



Two important points of contrast emerge out of these cases:

1. Telugu does not have ' nonfixed ' mass nouns like ' government ', etc.
2. Telugu does not have forms like ' sheep ' which are both singular and plural.

10.11. The pronominals offer a number of contrasts. The following is a contrastive picture of the systems of personal pronoun:

		Tel.		Eng.
I person, singular	nominative	neenu	=	I
	accusative	*nannu*	=	me
	dative	naa*ku*	=	(*to*) me
plural (—you)	nom.	meemu	=	we
	acc.	mammalani	=	us
	dat.	maaku	=	(to) us
plural (+you)	nom.	manam	=	we
	acc.	manani	=	us
	dat.	manaku	=	(to) us
II person, singular non-polite	nom.	niivu	=	you
	acc.	ninnu	=	you
	dat.	niiku	=	(to) you

singular / polite and plural)	nom.	miiru	=	you
	acc.	mimmalani	=	you
	dat.	miiku	=	(to) you

(*Note:*—In English for all syntactic purposes 'you' is plural, even though in certain situations the reference is singular).

III person, singular, non-polite (human) masculine	near	viDiu (This man)		
	non-near	vaaDu (That man)		
[only nominative forms are given here].				he
neutral	near	itanu		
	non-near	atanu		
polite	near	iiyana		
	non-near	aayana		
feminine, non-polite (also singular) non-human	near	idi		
	non-near	adi		
				she
neutral or polite	near	iime (or iiviDa)		
	non-near	aame (or aaviDa)		
plutal	near	viiLLu		they
	non-near	vaaLLu		

These items offer us the following points of contrast:

(i) English has only one form for second person reference whereas Telugu has two different forms—one for singular and another for plural—with consequential influence on the concord relations with the Vgp.

(ii) Telugu makes a distinction between inclusive (+you) and exclusive (—you) plurals in first person. English does not make this distinction.

(iii) Telugu has different forms for third person singular reference on the basis of politeness and English does not make any distinction between polite and non-polite forms.

(iv) In English the dative complement has 'to' when it occurs after the accusative complement but not before it. Telugu keeps '-ku' (to-) in dative complements in all positions.

(v) In Telugu all the third person pronouns are demonstrative in function and form. 'He', 'she', 'it' and 'they' do not have exact equivalents in Telugu.

10.12. 'Proper nouns'- in English behave in several differen ways. The first name (or christian name) does not permit the prefixation of Dr., Prof., Mr., Miss., or Mrs.

	Mr. Smith	(Mr. John Smith)
but not	*Mr. John	(where *John* is the first name)
	Mr. John Smith	
	Miss Bennet	(Miss Elizabeth Bennet)
but not	*Miss Elizabeth	(where *Elizabeth* is the first name)

In Telugu the first name is the surname and the last name is the real given name. The prefixation here too is allowed with the last which is not the surname but a given name (christian name). For example:

Sri Chennuri RaamaaRaau
Sri Raamaa Raau
*Sri Chennuuri

If 'John Smith' is a Telugu christian, his surname, will be 'John' and christian name 'Smith' and generally will be referred to as 'J. Smith'. The following combinations will then be possible:

Sri John Smith
Sri J. Smith
Sri Smith
but not *Sri John

10.121. In some cases English has 'the' before some names of rivers, mountains and peaks. The following uses of the definite article will have to be learnt as cases of fixed collocation:

The Himalayas
The Bennets
The Alps
The University of London
The Everest
Mount Everest
The Radio
The Telephone

10.13. Nouns, as well as other word-classes, can formally be divided into (1) 'basic' and (2) 'derived' forms. Basic forms are those which are nouns by themselves and are not derived from other noun or other word-classes. For example:

Basic: man, woman, boy, nation, plan, demand etc.

Derived: *education*, *suggestion*,, *workman*, *workmanship*, *manliness*.

Among the basic forms we get some forms which can function in a way similar to other word-classes. For example 'plan', 'demand', and 'work' can function as 'verbs' too. In Telugu we have basic nouns and non-basic or derived nouns. But here basic nouns are very rarely found functioning as other word-basic classes:

Basic: magavaaDu, stree, pillavaaDu, jaati, pani, caduvu (study or education), etc. (Among these words, 'jaati' is used as an 'attribute' but with a different significance in some contexts. 'caduvu' is used as a verb too).

Derived: pani*vaaDu* (worker, workman), pani*tanamu*, maga*tanamu*

In a large number of cases basic nouns in English might be semantically equivalent to derived nouns in Telugu and vice versa. 'Education' in English is 'derived' whereas 'educated' is a basic verb in English where Telugu 'cadivincu' is derived verb of the same transitive function.

10.2. *Verbs*:—In Chapter II we have discussed different classes of the verbal group on the basis of their situational reference. In fact this classification of the verbal groups is derivable from the content of the main verbs. Here we will examine the semantic reference of the verbs. This world is made up primarily of 'states' and 'events'. For example:

75 (E) (i) He is a teacher.
(ii) He is handsome.
(iii) The door is green.
(iv) He has a pair of scissors.

are sentences expressing a fact of state. The fact of event is expressed in the following:

76 (E) (i) He fell down.
(ii) The door opened.
(iii) The demonstration occurred.

In many instances, however, these states and events are *caused* by some agency or initiation. Hence the secondary items like 'actions' and 'causations' (or initiations). These secondary items cause a 'state' or an 'event'. When

'state' (*be / have*) is caused we find a combination (whether '*omitted*', '*discrete*', or '*fused*') of an action and a state in sentence and when 'event' is caused, we find a combination of 'action' (do) and 'event' in a sentence. Sometimes a further causation of causation is effected wherein we find a combination of 'causation' (make), 'action' and 'event' in the expression:

77 (E) Peter appointed *Mary a teacher.*
(action + state: omission of state verb).

78 (E) Peter made *him a teacher.*
(action + state: omission)

79 (E) Peter made *him look ugly.*
(action + state: discrete)

80 (E) Peter *opened the door.*
(action + event: fused)

81 (E) Peter let *the door open.*
(action + event: discrete)

82 (E) John made *Peter open the door.*
(causation + action + event 1 + 2- discrete
1 2 3 2 + 3 + fused)

83 (E) John forced Peter to let *the door open.*
(causation + action + event: discrete)

84 (E) John *made Mary a teacher.*
(action + state: omission)

85 (E) Peter forced *John to make Mary a teacher.*
1 2 3
(causation + action + state)
1 + 2 = discrete
3 = omitted)

86 (E) Peter gave John a cup of coffee.
(*i.e.*, Peter made John have a cup of coffee).
(action + state (fused))

87 (E) *Peter pushed John* down the hill.
(*i.e.*, Peter made John slip down the hill).
(action + event: fused)

88 (E) *John killed* Mary.
(*i.e.*, 'John caused Mary's death'
or 'John made Mary die'.
(action + event: fused).

It is difficult to define all the verbs in English in terms of '*be/have*', '*happen*', '*do*' and '*make*' classification. Consider the following too:

89 (E) (i) John is dead. (State)
(ii) John died. (event)
(iii) John was killed (by Mary) (eventified action)
(iv) Mary killed John. (action-event)
(v) Mary got John killed by Peter. (causation + event + action).
(vi) Mary got him killed with the help of Peter. (casuation + event + action).

In some cases the form of the verb remains the same in spite of the ' process ' involving changes. This is not found in Telugu. The verbs ' open' and ' break ' are oft-quoted examples to describe the situation graphically:

90 (i) (E) The door *opened*.
(T) talupu terucu*kondi* (Vb + reflexive modal)
(Lit: The door opened on its own).
(ii) (E) He *opened* the door with a duplicate key.
(T) atanu aatalupunu maaru taaLamtoo *tiiSEEDu*.
(iii) (E) The key opened the door.
(T) aa taaLamu talupni tericindi.

91 (i) (E) The glass *broke*.
(T) addam *pagiLindi*.
(ii) (E) He *broke* the glass into pieces with the hammer.
(T) atanu . a addaanni suttitoo *Pagala koTTEEDu*.
(iii) (E) The hammer broke the glass into pieces.
(T) sutti addaanni mukkalu cesindi.

92 (i) (E) These books *sell* well.
(T) ii pustakaalu baagaa *ammudu pootaayi*.
(Lit: These books ' go for selling ' well).
(ii) (E) They *sell* such books very fast.
(T) VaaLLu atuvanTi pustakaalu tondaragaa *ammutaaru*.

93 (i) (E) These clothes *wash easily*.
(T) iiguDDalu sulabhangaa *murikipootaayi*.
(ii) (E) ' Band Box ' *wash them well*.
(T) ' banD baaks ' vaaLLu vaaTini baagaa *utukutaaru*.

In 92 and 93 Telugu displays a phenomenon of adding a kind of reflexive modal to the main verb (92) (i) or using a different word when the ' affected ' gets subjectivized (93) (i). A discussion of such differences, though just exploratory, might help teachers undertake similar enquiries into some of the other areas to find out similarities and differences.

10.21. English uses prefixes as well as suffixes to make verbs of other word classes:

deep	deep*en* (v)
courage	*en*courage
able	*en*able
beauty	beauti*fy*
office	offici*ate*
anglic (English)	anglici*ze*
passive	passi*vize*
colony	coloni*ze*

In some cases English changes ' stress-pattern ' of a word and makes a verb of other words:

' record	re'cord (v)
' perfect	per'fect (v)

These stresses are likely to change the quality of the vowels in some expressions. Telugu makes ' verbs ' of words or of other classes by adding suffixes or some other verbal forms (functioning here as suffixes).:

(i)	(E)	deep (adj.)	depth (n) deepen (v)
	(T)	lootu (n)	lootayna (adj.) lootuceeyu (v)
(ii)	(E)	courage (n)	courageous (adj.) encourage (v)
	(T)	dhayryam (n)	dhayryamayna (adj.) dhayryamceeyu (v)
(iii)		eeDu (cry-v)	eeDpu (cry-n) eeD*pincu* (to make some one cry)
(iv)		pani (work-n)	pani*ceeyu* (work-v)
(v)		cuucu (see) cuu*pu* or cuu*pincu*	(show or make some one see--)
(vi)		caduvu (v) (study of read)	cadivincu (make some one study, help some one study etc.)

The ' causative ' is built into the verbal group in Telugu as a separate suffix. In English the same purpose is achieved by using expressions like ' make someone do something ' or ' get someone to do something '.

10.3. *Attributives:*—The third major word-class can be called the ' attributive ' which covers, what traditionally the grammarians have called,' adjectives ' and ' adverbials '. The word ' adjective (-al) ' can be replaced more appropriately by ' *adnominal* ' on the analogy of ' *adverbial* '. The ' adnominals ' change their shape when they are used as ' adverbials '. Sometimes the distinction between the two is separately lexicalized. We can also get certain attributes which can function as only ' adnominals ' and some which do not change their shapes.

Adnominal	*Adverbial*
good	well
hard	hard (+ hardly)
fast	fast
hanging (participial)	..
nice	nicely
man (n) manly	..

One might as well argue that all these adverbials are abbreviations of prepositional groups:

well	in a *good* way
nicely	in a *nice* way
fast	at a *fast* rate

This again motivates us to collapse ' adnominals ' and ' adverbials ' into one word-class. Even the adnominals used with ' be ' type verbs can be considered abbreviations of a full nominal group where the headword is ' one ':

94. (The beautiful girl) The girl is beautiful. The girl is a beautiful one.

95. (The *nicely painted* ship) The ship is nicely painted. The ship is a nicely painted one or The ship is painted nicely. The ship is one which was (or ' is ') painted nicely.

These examples are meant to show once again the attributive nature of these adnominals and adverbials, whatever their position.

10.31. The attributives (adnominals) are either basic or derived:

Basic:	good, nice, deep, shallow, eager, anxious, correct, etc.	
Derived:	matter (n)	material (ad.)
	philosophy	philosophic

economy	econo*mic*
wonder (n)	wonderful
wonder (v)	wondering, wondered
correct (v)	correcting
run (v)	running

Here we can make generalization: verbal (participial) adnominals cannot function as adverbials:

96 (E) (i) This machine corrects mistakes.

(ii) This machine [is / was] correcting mistakes.

(iii) This mistakes-correcting machine.

(iv) This correcting machine.....

(v) This machine gave some other figures, correcting the original.

Another important fact to note here is the relatedness of the word-classes:

Correct (ad)	correctness (n)
correct (v)	(result) correction (n) (process) correction (n) (also participial)

The point discussed with reference to the atrributive group will be relevant here as many features of the group are, as said above, derivable from the head-word.

9.4. Word classes like intensifiers, determiners, auxiliaries, modals, pre (post-) position have already been discussed above. Incidentally, these word-classes can be called ' minor ' ones because they cannot function as headwords in a group.

Appendix I

MAJOR AREAS OF DIFFICULTY: GRAMMATICAL PATTERNS AND ITEMS OF ENGLISH

[Here we are listing some of those areas of English syntax that are likely to be difficult tor Telugu-speaking learners. We are also listing those items and structures which Telugu-speaking learners of English produce in their actual use of English. The substitutes (marked *) are deviant forms. Where no substitutes are mentioned, the items will have to be learnt as new items. The sentences listed below are all examples of grammatical patterns.]

I. Inter and intra-sentence Linking devices

	Substitutes
(1) '*and*' and '*or*'	
(a) John, Peter *and* Paul went home.	John *and* Peter *and* Paul went home.
	*John, Peter, Paul went home.
(2) '*but*'	
(a) He invited me to dinner, *but* I didn't go.	*I didn't go but he invited to dinner.
(3) '*Neither* . . . . *nor*' and '*Either* . . . . *or*'	
(a) *Neither* he will paint it, *nor* will I.	He won't paint it and I also won't paint it.
(b) *Either* he will paint it, *or* I will paint it.	He will paint it, otherwise I will paint it.
(4) '*too* . . . . *to*'	
He is *too* good *to* steal.	
(5) '*too*' vs. '*very*'	
(a) This tea is *too* hot to drink. (b) This tea is *very* hot, but I can drink it.	*This tea is too hot, but I can drink it.

(6) '*because*' and '*therefore*' (or *so*)

(a) I didn't go there because he himself came here.
(b) He came here and therefore (so) I didn't go there.

Why I didn't go there was because he came here (himself).

(7) '*also*' vs. '*too*'

(a) *He also* went there.
(b) *He too* went there.
(c) *He* went there, *too*.
(d) He went *to that place too*.
(e) He went *to that place also*.

*He went home, *also*.

(8) '*either*', '*nor*', '*so*'

(a) I don't know it, *either*. — I also don't know.
(b) *Nor* will I. — I also won't do it.
(c) *So* did I. — I did the same thing.

(9) '*because*'- '*since-*', '*for-*', '*a-*', *in causal sentences*

(a) *Since* it was once for all decided in her favour, I could not propose his name once again.
(b) He couldn't be appointed *because* he was not qualified for the post.
(c) He didn't appeal against their decision, *for* it was already notified that the Committee's decision would be final.

Only one form in the mother tongue.

(10) '*Since-*', '*from-*', '*for-*', *for temporals*

(a) *Since* I last saw you, you have lost much of your glamour.
(b) He will start working from the first of May.
(c) I have been away from India *for* 5 years.

Only one form in the mother tongue.

(11) '*if*' *for enquiry*

Ask him *if* he would get it now.

*Ask him that *whether* he would get it now (or not).

(12) '*whether-*'

I can't say whether he will come or not.	*I can't say whether he will come or wont. come.

(13) '*Word-order*' *of subordinated question*

	*I don't know where will he stay.
I don't know *where he stays.*	*I don't know where does he stay.

(14) *Relative clause construction: defining and non-defining*

(a) The boy who came here yesterday is my brother.	*No such distinction in the mother tongue.
(b) My brother, who came here yesterday, will join the Institute as a Reader in Linguistics.	

(15) *Demonstrative + be + Noun + Relative Clause*

(a) This is the plane that took me to Bombay.	
(b) These are the books (which) I have borrowed from Hari.	

(16) *Indirect narration of statement*

He said that he was coming the next day.	He said that I am coming tomorrow. OR I am coming tomorrow he said.

(17) *ask* etc. + *S*

He { asked / ordered / requested / told } her to go home.	*He asked her that she should go home.

(18) '*V-ing*' *for completed action*

Moving aside, she wiped her eys and came back.	Having moved aside, she wiped her eyes and came back.

(19) ' *Inter-clause concord* '

(a) If I drop it, it *will* break.	*If I will drop, it will break.
(b) If I dropped it, it *would* break.	*If I would drop it, it would break.
(c) If I *had* dropped, it *would* have broken.	*If I would have dropped it, it would have broken.

(20) ' *Whenever* ' *for repetition*

Whenever he talked, it was only about Seenu.	*How many times he talked it was about Seenu.

(21) '*-ever* ' *for concessive*

Whoever may come, he won't budge an inch.	*Even if anyone may come. he won't budge an inch.

(22) ' *if* ' vs. ' *even* if '

(a) It would be good *if* the fever came down.	*It would be good, even if the fever came down.
(b) You can't take rice, even if you don't have fever.	

(23) ' *As soon as* ' vs. ' *When* ' and ' *No sooner* . . . . '

{ As soon as / When } he went out, she came in.	When he went out, she came in.
No sooner had he gone out than she came in.	

(24) '*-ing* ' *clause in different contexts* (*before or after main clause; instantaneous* vs. *prolonged action*)

(a) He sat down, looking at the girl.	
(b) Looking at the girl, he sat down.	Only one form available.

(25) ' *Whosoever-* '

Whosoever he may be, he sounds dishonest.	He might be anyone, but he sounds dishonest.

(26) *Word-order conditional*

Had he known it earlier, he wouldn't have come here today.	If he had known . . . . .

(27) *Verb + Possessive +* ' *V-ing* '

He appreciates my escorting her home.	He appreciates that I escorted her home.

(28) *Verb* + *Noun* + '*to V-*'

I want him to write a letter. — *I want that he should write a letter.

(29) *be* + *adj.* + *for N* + '*to V-*'

I am anxious for him to get a job. — I am anxious that he should get a job.

(30) $\begin{bmatrix} have\ (got) \\ get \end{bmatrix}$ + *N* + '*V-en* '-

(a) I had the letter posted. — Only one form.

(b) I got the typing done.

(c) I had got it done in minutes.

(31) '*It-*'

(a) It makes little difference how much he pays. — How much he pays does not matter.

(b) It takes about three hours to reach York from London by rail. — You will take about three hours to reach York from London.

(c) It was nice that Mary was able to dance. — *very nice that Mary was able to dance.

(d) It isn't easy to check such fellows. — *Not easy to check such fellows.

(32) '*Unless*' *clauses*

I shall go to York next month unless I am asked to go there earlier. — I shall go to York next month unless I am not asked to go there earlier.

(33) '*-ing*', '*-ed*' *for reason or sequentiality*

(a) Mary being sick, Helen gave the performance. — Helen gave the performance because Mary was sick.

(b) The job finished, he took to his heels. — The moment he finished the job, he took to his heels.

(c) With Peter driving, it is a nerve-wrecking drive. — When Peter drives, it is a nerve-wrecking drive.

(34) '*For*' *or* '*to V*' *type*

(a) For John to be late was never thought of. — *John to be late was never thought of.

(b) For him to drive a car will be a Herculean task.

(35) *'Poss.... V-ing'....*

(a) John's being late created a stir in the office. — *John being late created a stir in the office.

(b) Our facing the music boldly surprised one and all.

(36) *'to V-'*

(a) To know Helen is to worship her beauty. — To know Helen means to worship her beauty.

(b) To call him 'Guru' is to worship him at heart.

(37) *Use of sentence modifiers*

moreover, besides, likewise, furthermore, however, nevertheless, nonetheless, consequently, accordingly, hence, thus. — [These items will have to be taught in different verbal contexts.]

(38) *Concessions / Contrasts*

(a) No matter how hot the weather is, he doesn't complain. — He doesn't complain however hot the weather was.

(b) No matter when you go out, please inform me before you do it. — Whensoever you go out, Please inform me before that.

(c) { In spite of / Despite } its large size, the box is not heavy. — Though large in size, the box is not heavy.

(39) *Comparatives*

(a) The bigger the house is, the more money it will cost. — [These patterns will have to be taught as new items].

(b) The more leisure he has, the happier he is.

II. Problems of Simple Sentences

(40) *Intransitive use of transitive verbs*

(a) This table *polishes* well. — You can polish this table well. OR
This table can be polished well.

(b) The door *opened*.	The door got opened (on its own).
(c) These clothes *wash* well.	You can wash these clothes well.

(41) *Transitive use of intransitive verbs*

(a) He *sat* the baby up.	He {helped / made} the baby sit up.
(b) He *walked* her home.	He walked with her home.
(c) It *weighs* fifty tolas.	Its weight is fifty tolas.

(42) '*cost*' *type*

It *costs* me fifty rupees.	Its cost is fifty rupees.

(43) '*break*', '*open*' etc.

(a) The glass broke.	The glass was broken.
(b) The stone broke the glass.	The stone hit the glass and the glass broke.
(c) He broke the glass with a stone.	

(44) '*belong*', '*contain*' etc.

This house *belongs* to my father.	*This house is belonging to my father.
This jar *contains* five litres.	*This jar is containing five litres.

(45) '*be* (and *exist*)

(i) *existive*

(a) God exists.	*God is
(b) Ghosts exist.	*Ghosts are

(ii) *be* + *adj.*

She is beautiful.	*She is beautifully *She is beautiful {one / girl}

(iii) *N* + *V* + *N*

(a) Mary is *a* teacher. (b) Mary is the teacher.	Mary is teacher.
(c) The teacher is Mary. *(d) A teacher is Mary.	Teacher is Mary.

(iv) *be* + *Prep.* + *N.*

(a) She is in the house.	
(b) She is at home.	

(46) '*have*'

(a) I *have* two cars (with me).

(b) I *have* two brothers *with* me. (others are elsewhere).

(c) I have only two brothers.

(d) I have a problem.

(e) I have a headache. — *I am suffering with headache.

(47) '*say*', '*tell*', '*talk*'

(a) He said something to me yesterday. — *He said with me.....

(b) He told me something yesterday. — *He told to / with me.

(c) He talked [to / with] me about something. — He talked with me.

(48) '*become*' vs. '*grow*'

(a) He became old. — He became old.

(b) He grew old.

(49) '*go*' and '*come*'

(a) He came [here / to Nellore]. — *He came [to here / Nellore].

(b) He went [there / Nellore]. — *He came [to there / Nellore].

(50) '*give*', '*send*'

He [gave / sent] her five dollars. — *He [gave / sent] to her five dollars.

(51) '*buy*', '*bring*'

He [bought / brought] her a necklace. — *He [bought / brought] for her a necklace.

(52) '*feel*', '*know*', '*understand*'

(a) I felt very miserable. — *It was miserable to me.

(b) I know him well. — *He [knows / is known] to me well.

(c) I understand it well. — *Your point understood to me well.

(53) '*see*' vs. '*look at*' '*hear*' vs. '*listen to*'

(a) I *saw* him.	I saw (to) him.
(b) I *looked at* him.	*I looked him.
(c) I heard his voice.	I heard (to) his voice.
(d) I listened to his speech.	*I listened his speech.
(e) I am looking at him.	*I am seeing him.
(f) I am listening to him.	*I am hearing him.

(54) *Negatives*

(a) He *doesn't* work hard.	*He works not hard. *He not works hard.
(b) They *don't* work hard.	
(c) He *didn't* work hard yesterday.	*He did not worked hard yesterday.

(55) *concord*

(a) *The price* of mangoes *has* gone up.	*The price of mangoes have gone up.
(b) *Some* of these boys *are* quite intelligent.	
(c) *One* of my friends is a doctor.	*One of my friend is a doctor.
(d) *Either* the boy *or* the girl *is* a good singer.	
(e) *Neither* the boy *nor* the girl is a good singer.	
(f) *Either* of the alternatives is acceptable	
(g) Each of the alternatives is acceptable.	[The system of determiners and predeterminers will have to be taught carefully].
(h) None of them $\left\{\begin{matrix}\text{is}\\\text{are}\end{matrix}\right\}$ acceptable.	
(i) Half of *the cake has* been eaten.	
(j) Half of *them* have been eaten.	

(56) *v+Complements*

(a) I won't *give it to you.*	*I won't give.
(b) I *told him that.*	*I told.

(57) *Passive*

She was given a bouquet.	*A bouquet given her.

(58) *Intrusive Adverb*

He has *nearly* finished it.	*He finished it nearly.

(59) '*ever*' and '*never*'

(a) Have you *ever* seen the Rashtrapati Bhavan?	*Have you (at) any time seen the Rashtrapati Bhavan?
(b) I have never seen that book.	I have not seen that book (at) any time.

(60) *Sequence, Time, Space and Manner expressions*

(a) He spoke well at the debate this morning.	*He spoke at the debate this morning very nicely.
(b) He was born at 5 o'clock, on the last Monday in March 1968.	*He was born in 1968 March, the last Monday at 5 o'clock.

(61) *Question-word Questions*

(a) Who asked you for this?	*Who did ask you for this?
(b) When did you go there?	*When did you went there? OR *When you went there? OR *You went there when?
(c) Who did you meet yesterday.	*You met whom yesterday? *Whom you met yesterday?
(d) Where have you been since morning?	*You went where this morning?
(e) Who is he?	* He is who?

(62) *Tag-questions*

(a) You sing songs, don't you? (b) You don't song sings, do you?	*You [sing / don' sing] songs, isn't it?
(c) Come in, will you?	*Come in , are you?
(d) Let's go, shall we?	*Let's go, isn't it?

(63) *Yes / No questions*

(a) Has he done his work?	*Has he did his work? He has done his work?
(b) Did Rama Rao go to Cornell?	*Did Rama Rao went to Cornell? Rama Rao went to Cornell?

(64) '*see*', '*will do*' and '*have been*'

(a) I *see* your point.	I understand your point.
(b) I *had been* to the station in the morning.	
(c) That will do (or won't do).	That will be enough.

(65) *Let's* vs. *Let us*

(a) Let's go there (+you).	Let us go there.
(b) Let us go there (—you).	

(66) *Inversion of non-questions*

(a) Could you please pass this on.	Please pass this on.
(b) Don't you worry about it.	Don't worry about it.
(c) Shall I open the door?	

(67) *Comparatives*

(a) Mohan is the smaller of the two boys.	*Mohan is [the smallest / (the) small] (boy) of the two boys.

(68) *Still* vs. *Yet*

(a) He hasn't come yet.	*He hasn't still come.

III. Problems of Phrase (or Group)

(69) '*the*' and '*A*'

(a) [The / A] horse is an animal	*Horse is.....
(b) My book is *on the* table.	*.....on table.
(c) *The* tiger ran away.	**That* tiger.....
(d) He is [the / a] fool.	*He is fool.

(70) *Possessives*

Wash *your* hands!	*Wash hands!

(71) '*Which*' vs. '*What*'

Which theory is that?	What theory is that?
What theory is that?	

(72) '*Both*' vs. '*Neither*'

(a) Both the girls didn't come.	*Both girls did not come.
(b) Neither girl came.	

(73) "*All*' vs. '*None*'

(a) All the girls did not come here.	All the girls did not come here.
(b) No girl came here (None of the girls came here).	

(74) '*not any*'

There *isn't* any sugar in that bowl.	*There's no any sugar in bowl.

(75) '*Either*' vs. '*Any*'

(a) Either book will do.	Any book will do.
(b) Any book will do.	

(76) '*Neither*', '*Either not*'

(a) Neither girl is beautiful.	Not any girl is beautiful.
(b) Either girl is not beautiful.	

(77) *Sequencing of modifiers*

(a) All / the / other / three nice / convent / girls....	*Other nice three convent girl all etc.
(b) All these workers....	*These workers all. *These all workers.
(c) This request of mine....	*This request mine. *This my request. *By this request.

(78) *Number concord of m and h*

Those girls....	*That girls....

(79) *Number concord of* '*N*' and '*V*'

Government [is / are]	Government is....

(80) *I, me, my, mine*

(a) *I* am a teacher.	*That pen is my.
(b) He saluted *me*.	
(c) This is *my* pen.	
(d) This pen is mine.	

(81) *Very, much, many* etc.

That is *very* big.	
That has *many* holes.	*That has very holes.
That created *much* interest in the game.	*That created very interest in the game.

(82) '*some*' vs. '*any*'

(a) I want *some* bread.	
(b) I don't have *any* bread left with me.	'some'....
(c) Do you have *any* bread with you.	

(83) '*be* +' *V-ing*'

(a) He *is working* there.	One form
(b) He *is going* there tomorrow.	

(84) '*have*' +' *V-en*'

(a) He *has done* his job well.	
(b) He *has done* it many times.	*He has did job well etc.
(c) He *has worked* for five hours.	
(d) He *has come* just nov .	

(85) *Do+V.*

(a) He does like it.	*He does likes it?
(b) Does he like it?	*Does he likes it?
(c) He doesn't like it.	*He does not likes it?

(86) *Have+en+be+ing+for / since-*

(a) He has been doing this for two hours.	*He has been doing this from two hours.
(b) He has been doing it since one o'clock.	*He has been doing it from one o'clock.
(c) He has been here since Monday.	*He has been here from Monday.

(87) '*be*'+'*en*'

That *was painted* by Raju.

(88) *Modals*

will/would/shall/should; can/could; ought to; must; may/might; dare, need etc. — Each item to be taught carefully.

(89) *Verb+time specifiers*

(a) I received your letter yesterday.
(b) I have received your letter this morning. — *I have received your letter yesterday.

(90) '*hardly*' vs. '*hard*'

(a) He works very hard. — *He works very hardly.
(b) He hardly works.

(91) '*good*' vs. '*well*'

(92) *Mid-position adverbials*

(a) We often go there.
(b) He always goes there by bus.
(c) They already know the clue.

(93) *Prepositions*

(a) 'to' *vs.* 'for'
(b) 'at' *vs.* 'in' — These items will have to be taught contrastively.
(c) 'at' *vs.* 'by'
(d) 'on', 'in', 'under', 'on to', 'into'
(e) 'between', 'during', 'across', 'within' — These items will have to be taught contrastively.]

IV. Stylistic Variations

(94) (a) Little did they know that....
(b) Hardly had we started when it began to rain.

(95) (a) I can do it and so can you.
(b) I hear you went to Leeds last week; so I did.

(96) *Front Shifting*

(a) Roses I love.

(b) These houses my grand-father bought.

(c) Try as I might, I could not lift the stone.

(d) Better take an umbrella, in case it rains.

(97) (a) They won't seem to match, these colours.

(b) He is a smart guy, this linguist.

These stylistic variations will have to be taught as new patterns/items.

(98) (a) John painted the shed last week.

(b) The one who painted the shed last week was John.

(c) Who painted the shed last week was John.

(d) It was John who painted the shed last week.

(99) (a) This plane brought me from Bombay.

(b) This was the plane that brought me from Bombay.

(c) It was this plane that brought me from Bombay.

Appendix II

In Chapter I we discussed some of the theoretical foundations of contrastive linguistics. Then we moved on to a discussion of the sentential (inter-clausal) and clausal (intra-clausal) problems. In Chapter IV we looked at the problems at the Group rank. We have thus highlighted the important areas of English syntax and the points of contrast between the syntax of Telugu and that of English. In Appendix I we have listed those patterns of English which, we think, are difficult for Telugu speakers because of their being different from the corresponding patterns of Telugu. Appendix II presents a picture of some of the common errors found in the English of Telugu speaking college students. The errors have been culled from P.U.C. answer papers.

Appendix III

A LIST OF COMMON ERRORS FOUND IN THE ANSWER-PAPERS OF THE P.U.C. STUDENTS IN ANDHRA PRADESH

[Sentences given in brackets are those which they probably wanted to generate]

1. *Hope this will find you *are quote* O.K.
   [1. Hope you are quite O.K.
   2. Hope this will find you well.]

2. *As I know, *in my home in a musical party in* 30th October 1967.
   [There is a dinner party and also a music programme at my house on 30 October 1967.]

3. *Please you come *to shourly*.
   [Please (you too) must come.]

4. *I am waighting your.
   [1. I have been waiting for you. OR
   2. I will be waiting for you.
   3. I will be looking forward to meeting you.]

5. *I am inviting you that I have a dinner party at home.
   [I invite you to a dinner party at my house.]

6. *When you *would* come, you *bring* a musical instrument in order *we all of we will very glad* because all of you live at my home with me.
   [When you come, please bring your musical instrument so that all of you who are going to stay with me can have a nice time.]

7. *Hope you are in pink of health.
   [Hope you are well.]

8. *So we are arranging a tea party on 30th September with some items.
   [So we are arranging a tea party on 30th September.]

9. *I request you to share this party with us and try to bring your gramaphone with records with you.

[I request you to take part in this party; please bring your gramaphone and some records.]

10. *Hope the same for you.

[Hope the same with you.]

11. *I know you have very interest in Sitar-playing and also a good player of Sitar.

[I know that you are interested in Sitar playing and that you play it well.]

12. *So my father had arranged an musical item on that day evening.

[So my father will arrange a music programme on that day evenning.]

13. *My younger sister marriage party at our home 24th September 7 o' clock in night.

[My younger sister's marriage ceremony will be performed at our home on 24th September at 7 p.m.]

14. *My father was arranged small musical programme.

[My father has arranged a music programme.]

15. *I therefore request you please supply the musical instrument in order to contribute an item and return the instrument next day morning.

[I therefore request you to bring your musical instrument and contribute an item; you may take it (the instrument) back the next morning.]

16. *I will be very glad if you will attend the party with your fine company.

[I will be very glad if you attend the party (with your friends).]

17. *I am glad to invite you.

[I gladly invite you to the party.]

18. *Please bring your mouth organ because some item in this party after the dinner and you also take share in it.

[Please bring your mouth organ to take part in the music programme after dinner.]

19. *So pray to you to bring your Veena.

[So I request you to bring your Veena.]

20. *My brother went to America on next month first week.
[My brother went to America during the first week of the last month or my brother will go to America in the first week of the next month.]

21. *I am inviting you at my house to participate in my party held at 29th September.
[I invite you to participate in the party to be held at my house on 29th September.]

22. *My sister's birthday in 26th September.
[My sister's birth day is on the 26th of September.]

23. *Today I have a birthday.
[Today is my birthday.]

24. *I glad to see your letter.
[I am glad to receive your letter.]

25. *Please you letter see.
[Please go through the letter.]

26. *My brother mariji day is this mount last week on 30th.
[My brother's marriage is on the 30th of this month.]

27. *You also your musical instruments.
[You too (should) bring your musical instruments.]

28. *I write a letter to you a week days back.
[I wrote a letter to you a week ago.]

29. *Why I give a party to you because my brother get a class in B.E.
*[Because my brother got a rank in B.E., I am having a party.]

30. *By that I knew your's safe.
[From that I knew that you were safe.]

31. *I decided to celebrate my birthday with very joyful with you and another friends.
[I decided to celebrate my birthday joyfully with you all.]

32. *I think that you are also study hardly.
[I hope that you are also working hard.]

33. *I requisited you will bring in your musical instrument and you will join in the contribute item.

[I request you to bring your musical instrument to contribute an item.]

34. *On that day I have busy in the work.
[I will be busy (with work) on that day.]

35. *So please you come on 24th September evening by local train.
[Please come by a local train on 24th September.]

36. *Donnt forget!
[Don't forget to come.]

37. *I am inviting to you that you are not attend the marraige now at least you have to participate in party.
[As you could not attend the marriage, I am inviting you to the party and hope you will be able to attend it.]

38. *I received you letter on the date of 10th September.
[I received your letter on 10th September.]

39. *You must start one day before.
[You must start one day earlier.]

40. *Our examinations are running and I studied well and also I am writing marvelous.
[Our examinations are going on. I worked hard and I am answering well.]

41. *Receive your letter and understood the all contents.
[Received your letter and understood all the contents.]

42. *With you, bring a musical instrument.
[Please bring a musical instrument.]

43. *So I am inviting you very pleasurly.
[With great pleasure I invite you to the party. or I am delighted to invite you to the party.]

44. *I am writing a letter to you because for the party.
[I am inviting you to the party.]

45. *I have more work because I don't come.
[I can't come because I have a lot of work to do.]

46. *Please I requesting to you.
[I request you to come.]

47. *You must be attend my party and sincere with all of us.
[You must attend the party.]

48. *You are best songer and best musician man.
[You are the best singer and musician.]

49. *Here in my home our brother birthday on Sunday.
[1. We will celebrate out brother's birthday at home on Sunday.
2. Our brother's birthday falls on Sunday. We will celebrate it at home.]

50. *Though this is rainy season there is no rain as well as no letter, though you are near and dear.
[Although this is our rainy season, there is no rain. There is no letter from you, either, though you are so near and dear to me.]

51. *I am quite well here (by the grace of God) same with you.
[I am quite well and hope you are the same.]

52. *I inviting him took part in that day party.
[I invite you to take part in the party.]